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Daggers and Queens head in Fleet Street. —*

X

A GUIDE TO THE Devout Christian.

IN THREE PARTS.

- I. Containing MEDITATIONS and PRAYERS for every Day of the Week; with many Occasional Prayers for particular Persons.
- II. For FAMILIES for every Day of the Week; with many Occasional Prayers.
- III. A Discourse of the *Nature and Necessity* of the HOLY SACRAMENT; with Meditations thereon, Prayers and Directions for the worthy Receiving thereof.
- Also, A PRAYER for *Ash-Wednesday*, or any other Time of *Lent*; for *Good-Friday*, and any Day of Publick Fasting.

The Twelfth Edition, Corrected.

To which is added

A GUIDE to REPENTANCE: Or, The Character and Behaviour of the *Devout Christian* in Retirement.

By JOHN INETT, D. D.

Late Chanter and Residentiary of the Cathedral Church of Lincoln, and Chaplain in Ordinary to His Majesty.

L O N D O N:

Printed for T. WOTTON, at the *Three Daggers* and *Queen's-Head* in Fleetstreet. M.DCC.XXVIII.



1607/2294

TO THE

Lady Newdigate,

WIFE to the Honourable

SIR RICHARD NEWDIGATE, Bar.

WHEN Religion shews
it self in its Native
Dress and Lustre, neither dis-
*A 3 guised

guised by the Vice, Mistakes, nor Complexion of its Voraries, it is an Ornament to the grearest Quality and Fortune, and carries a Beauty and Greatness so attractive and commanding, that nothing can resist. A Truth, of which your Ladyship's exemplary, yet easy and becoming Piety, has given so great an Instance and certain Proof to the World, that had I been left free from other Obligations, would have determin'd my Choice in this Dedication: As not knowing
to

to whom more properly to dedicate a Book of Devotion, than to one who has done so much Right, not to say Honour, to Religion, as to reconcile all the Heights of the strictest Piety, to the Decency and Easiness, and all that's valuable in the sweetest Temper, and most indearing Conversation.

But what is thus made my Choice, is an Act of Justice and Duty too; for what I presume now to offer, was on many accounts before your

own; and as in the first Design it was devoted to your Service and Assistance, so by long Attendance on your Closter, it prescribes to the Honour of being reputed yours; and as the Change of Dress cannot lessen your Title, so I am assur'd your Goodness is such, as will heighten your Value of it, for being in a capacity to be more useful. In confidence whereof, I shall presume of your Pardon and Acceptance, and enlarge no farther, but to beseech Almighty
God

Dedictory. ix

God long to continue your
Ladyship, a Blessing and Ho-
nour to your Family, a true
Pattern of Charity and Good-
ness, a great Example of Vir-
tue, Devotion, and Religion;
and with all imaginable Bles-
sings on your Self, your Fami-
ly, and Relations, reward and
crown your Piety. Which as
it is the common Prayer of all
that have the Honour to know
your Ladyship, is in a more
especial and particular manner,
of him who is Ambitious of
nothing more, than to be
esteemed

x *The Epistle, &c.*

esteemed, what I am infinitely obliged to be,

Your Ladyship's,

Most Obedient, and

Most humble Servant,



JOHN INETT.

TO THE
Christian READER.

TH E greatest part of the following Devotions being wrote many Years since, and dispersed in several Copies: It was not in my power wholly to prevent their being Publick nor any other way to secure my self from being Accountable for the Mistakes of a Copy, than by presuming so far on the Charity of the World, as to permit the Publication, I
could

xii To the READER.

could never be certain to prevent. If they answer the End to which they are design'd, there will need no Excuse: And if they do not, 'tis yet so pardonable, but to attempt to assist the Devotion of well-disposed Persons, that they will at least forgive it. And as for those who have so little Sense of Religion, that they cannot attend publick Devotions, but with such rudeness and indecency, as carries the most certain Marks of Uneasiness and Disregard; as there is no reason to expect their Candor, there is none to regard their Censure.

M E-



MEDITATIONS AND PRAYERS

For every DAY in the WEEK.

PART I.

A Meditation on the LORD's Day.

TIS not the Christian's Business to dispute whether Nature or Revelation first taught the World to celebrate his Praise who gave a Being to it, by keeping one Day holy. Whether the Patriarchs had stated Times of Worship, or whether the Command given to the Jews, to keep one Day holy, were the reinforcing of an old, or the giving of a new Law. Whether that Law doth oblige us to consecrate one Day in seven, or render

A

on:

one seventh of our Time the certain Right of Heaven. 'Tis enough that the Miracles and Blessings of a Saviour's Resurrection, that the Descent of the Holy Ghost, and probably some particular Directions of our great Master, did so soon consecrate this Day, that in St. John's Time it was well known by the Name of the Lord's Day; and its Observation as a Part of our common Christianity spread thro' the Christian World, and receiv'd together with the Gospel, and that by a Prescription almost as ancient as Christianity, this Day challenges the publick Tributes of Adoration and Homage to our great Creator; this may therefore be concluded the Day which the LORD hath made, and in a more especial manner his Day, and it is but Justice to give to GOD the Things which are his, and devote this Day to his Service, and a fit Subject for our Care, that a mistaken Zeal may not change the Christian to a Jewish Sabbath, nor a Notion too loose reduce it only to



a Day of Leisure: But this is then a Day truly holy to the LORD, when the Church has our Presence, and GOD our Hearts; when Union gives Courage to our Addresses, and every Christian lends the Heats of a holy Zeal to inspirit the publick Prayers, and carry them up to Heaven; and united Devotions with a holy Violence force their Entrance thither. Among such as thus keep Holiday, let me go to the House of God; let me not trifle, nor sport, nor sleep this holy Time away. Let not Mammon impose Necessities upon me, nor any secular Interest invade the Right of Heaven; but let a publick, serious, yet unaffected Piety, and all the useful Offices of Friendship, and Charity, and Religion, attend and crown it, and let me never be ashamed thus to confess my LORD before Men.

A Morning Prayer for the Lord's Day.

O Almighty God, who hast commanded every Thing which hath Breath to praise thee, and made this Day holy to thy self, that we may adore and magnify thy glorious Name, by whose Power all Things were made, and for whose Pleasure they were created; let thy Name be glorious throughout the World; let thy Power and the Mightiness of thy Kingdom be known unto Men, and teach them to speak Good of thee in all Places of thy Dominion; but in a more especial manner teach them whom thou hast redeemed, to thank thee for that Mercy which on this Day laid the Foundation of the World, and that Goodness which has begotten in us a lively Hope thro' the Resurrection of thy Son from the Dead. O do thou that broughtest back from the Dead the great Shepherd and Bishop of our Souls, raise us all from the Death of Sin, and teach all that cry, *Lord, Lord,* to do *the Will*
of

Part I. *Prayers for SUNDAY.* 5

of their Father which is in Heaven.

In Mercy look upon me thy Servant here before thee, to offer unto thee my Thanks and Praise for all thy Mercies from Day to Day vouchsafed unto me, for the Mercies of the Night past, and bringing me again into thy Presence: In thy Mercy pardon my Follies and forgive my Sins, and teach me to rest this Day according to thy Commandment: Touch my Heart with Fire from thy Altar, kindle in it the most sincere and ardent Desires of thy Love and Glory: Create in me a good and an honest Heart, and let thy Word bring forth *an Hundred fold*, let it fall upon *good Ground*, and do thou make it powerful to the Salvation of my Soul. Fix my Affections on Things above, that my Heart may not wander when I come into thy Sanctuary, that a Desire of the World may not withdraw my Thoughts from thy Service, nor the Devil steal away the Word from my Heart. Let thy Law this Day be my Guide, thy Power my Defence, and thy Spirit lead me in all

6 *Prayers for SUNDAY.* Part I.

my Ways, that this may fit me for
an everlasting Rest, thro' the Merits of
thy Son Jesus Christ our Lord. *Amen.*

*A Prayer for the Lord's Day
in the Evening.*

O Lord most high, who dwellest
not in Temples made with
Hands, yet vouchsafest to admit poor
Mortals into the House where thou
hast placed thy Name, to approach
before thee in thy Courts, to be sa-
tisfied with the Goodness of thy House,
and to worship at thy Footstool; look
down from Heaven, O Lord, and be-
hold from the Habitation of thy Holi-
ness and thy Glory, thy unworthy Ser-
vant here before thee; hearken unto
my Voice, my King and my God, that
prostrate my self to call unto thee, and
offer my Sacrifice of Thanksgiving for
the Opportunities thou hast vouchsafed
me to seek thy Face, to pay my Vows
in the Presence of thy People, and to
come into the Courts of thy House.

In

Part I. *Prayers for SUNDAY.* 9

In Mercy pardon my Wanderings and Imperfections, and forgive the Sins of my holy Things. Cover all the Misdeds of this Day, remove them as far from me as the East is from the West, and the North from the South. Give me, O Lord, a sober Mind, and a stedfast Judgment, that I may hold fast that which is good, and not be tossed about with every Wind of Doctrine. O thou that art a Saviour of all them that believe! Lord help my Unbelief, and then bless me among those that have not seen, and yet believe. Let thy Word never be unfruitful, but teach me to make much of thy Law, to be a Doer of thy Will, and not a Hearer only, deceiving my own Soul. O thou that givest Seed to the Sower, do thou give the Encrease; and because it is thy Will that it should be powerful to the Salvation of Souls, O be it unto thy Servant according to thy Will. Lord, be merciful unto all that are thine; accept my Supplication for all that stand in need of thy Help: Do Good unto all Men, especially to those

that are of the Household of Faith : Receive me this Night into thy Care and Protection. O thou that neither slumberest nor sleepest, do thou watch over me for Good ; blast the Malice and Designs of the Devil and wicked Men, and raise me again in Health and Strength to praise and adore thy holy Name ; all which I humbly beg for JESUS CHRIST his Sake, my blessed Saviour and Redeemer. *Amen.*

*A Prayer for any Time of the
LORD'S Day.*

O Almighty God, who art able to do whatsoever seemeth good unto thee, and disposdest the Hearts of Men as seemeth most agreeable to thy own Will : Give me a due Sense of my Failures and Infirmities, make me sensible that in thee I live, and move, and have my Being, and without thee can do nothing but sin against thee, that in all my Wants I may have recourse to thy Pity and Goodness, and
for

Part I. *Prayers for SUNDAY.* 19

for all that I enjoy may magnify and adore thy Bounty. Give me a lively Sense of all those great and invaluable Blessings, which as a Creator and a common Father of Mankind, thou hast vouchsafed to the World. And that I may never fail of a publick Tribute of Adoration and Praise, let me take pleasure in going to the House of my God, that by hearing I may know, and by thy Grace may be enabled to do thy Will, and not deceive my Soul by being a Hearer only, that all thy Ordinances may be useful, and every return of this Day may make me fitter for the glorious Appearance of thy Son in the Day of our Lord Jesus Christ. *Amen.*

M O N D A Y.

A Meditation on the Love of the
W O R L D.

SUCH is our Eagerness in the Pursuit of worldly Blessings, that our Devotions make but a short Parenthesis

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renthesis

10 MONDAY's Meditation. Part I.

rentthesis in our Time and Business, and we are restless and uneasy till we fly back to the Service of our Mammon; thus he that gives us our Being and our Time, is stinted to a Day; nay, how oft is it that our greedy Desires assault him in his Sanctuary, intrench upon his Right, and our worldly Thoughts observe no Day of Rest? But when we dare take so much Courage as to divide betwixt God and Mammon, and notwithstanding the Importunities of the World, yield one Day back to our great Creator, yet then with what Greediness do we return to our wonted Drudgery in the Service of the World, and grudge, and think we are injur'd, if a single Quarter be spent upon a Prayer; and our Devotion is thought rude, if it ask a few Minutes from the importunate World. Wretched Mortals that we are! How happy might we be, did we believe we served our selves by serving of our God, and by the same Methods carry on our Temporal and Eternal Interest; that Prayer prospers

I. Part I. MONDAY's Meditation. 11

pers our Business, and that of the Closet helps Dispatch in all other Affairs: Let the Christian therefore here begin the Management of those Concerns for which Heaven has allotted so liberal a Portion of his Time; let him not jump from the Service of the preceding Day into a Deluge of Cares, till he has first impetuned the Conduct and the Patronage of Heaven, but guarded by the Hand of Providence, may chearfully return to his worldly Employments, and hope for Success and Blessings to crown his Cares.

A Prayer for Monday Morning.

O Eternal God, in whom I live, and move, and have my Being, and who hast promised all Things necessary to those that seek thy Kingdom, and the Righteousness thereof: Be thou pleased to accept my Thanks for preserving me the Night past, to direct and prosper me in all my Undertakings

12 *Prayers for MONDAY.* Part I.

dertakings of this Day, and the ensuing Week; let thy Law be the Rule of all my Actions, and thy Will direct and govern all my Cares, that I may mind the Blessings of this, without hazarding those of the other World; and whilst I seek the Necessaries of this Life, I may not forfeit my Hopes of that which is eternal; but so use thy Bounty, that the unrighteous *Mammon* may make me Friends that will receive me into everlasting Habitations; and that I may so possess thy Treasure here on Earth, that at the same time I may be preparing for that which neither Moth nor Rust can corrupt, nor Thieves break through and steal; that Treasure which is laid up in Heaven, and so manage the Talents thou hast committed to my Care, that I may at last receive my Recompence in the Number of the Faithful, and enter into the Joy of thy Rest. But because without thee I can do nothing, and 'tis thou that createst in me both to will and to do of thy own good Pleasure: Good Lord, let thy Grace
both

Part I. *Prayers for MONDAY.* 13

both prevent and follow me this and all my Days, let it lead me into thy Way, and then guide me there, that in all my Works begun, continued, and ended in thee, I may promote thy Glory, and set forward the Salvation of my own Soul, thro' Jesus Christ our Lord. *Amen.*

A Prayer for Monday Evening.

O Almighty and most merciful Father, who hast permitted us to ask our daily Bread, and promised all Things necessary to those that seek thy Kingdom, and the Righteousness thereof: Be thou pleased to continue thy fatherly Care and Protection over me, to keep and bless me in all my Ways, and prosper me in all the lawful Concerns of Human Life; moderate my Affections to the World, and so direct me in the Pursuit of Things temporal, that Piety may sanctify all my Cares, and a Respect unto thy Commands consecrate all my Endeavours and Desires.

14 *Prayers for MONDAY.* Part I.

sires. O holy Father, who art full of Compassion and Kindness, pardon whatsoever thou didst see amiss in the Actions of this Day, and accept my Thanks for all thy Mercies vouchsafed unto me therein, for thy Bounty in supplying my Wants and Needs, and for thy Mercy in enlarging my Day of Repentance: Let thy Grace attend all thy Gifts, and so direct me in the Management of them, that they may be useful Instruments of thy Glory, and my Gratitude and Fidelity; fit me for the Reward of the faithful Servant in the everlasting Joys of my Master's Rest. Vouchsafe, O Lord, to enlarge thy Mercy, in protecting me this Night from Sin and sad Accidents, from the Malice of the Devil, and the Violence of wicked Men; watch over me, that I may lie down in Safety, and rise again to praise thee in the Light of the Living, and all for his Sake who is the Light of the World, Jesus Christ the righteous. *Amen.*

TUESDAY.

TUESDAY.

A Meditation on PROVIDENCE.

THE World is governed by the same Eternal Power and Wisdom by which at first 'twas made, which (by Ways secret and invisible as the Hand that guides them) sometimes directs the Counsels and the Cares of Men to Ends the Agents never design'd, and by steady Counsels brings that to pass which seems the Effect of Casualty and Chance, whilst the best-laid Designs of Men are by the same over-ruling Hand crush'd to nothing, and the fairest Hopes are blasted, so little do our wisest Cares and our best Enjoyments avail, when wiser Providence thinks fit to disappoint the one, and deny a Blessing to the other; therefore that is only Wisdom which leads us to a Dependence on that of God, and those Counsels only are safe, which guide to the most entire Submission to his Will: yet such is the
Pride

Pride and Folly of human Nature, that we measure our Hopes by the Depth of our Designs, and fondly think those Hills so strong that they can never be removed; we pretend to carve out our own Happiness, and to build our Hopes and found our Joys on the Wisdom of Men; and when Crosses and Disappointments, and unaccountable Failures, have discovered to us an over ruling Hand, yet even then we but divide our Hopes between God and ourselves; and whilst we confess our Indigence, we discover our Ambition, and with so much Importunity and Impatience beg the Supply of our Wants, that we affront the Goodness we pretend to implore, and too often render our very Prayers a fit Subject for our Repentance: But let me never so learn Christ, but commit my Ways, my Self, my Hopes and Concerns to God, and entirely resign my Will to his; for that Goodness that provides for the Lillies, the Grass, and Ravens, will never exclude me from his Care; let me therefore never murmur nor repine,
let

let no impending Danger fright me to Distrust, no threatning Cloud drive me to Despair, but let me commit my Ways to him that is wise beyond my Understanding, and may be merciful beyond my Hopes.

A Prayer for Tuesday Morning.

O Most Holy and Almighty Father, whose Mercy has the same Bounds with thy Providence, and is extended to all thy Works, with the Eye of Mercy and Compassion look down upon me, let not my many and my crying Sins prevent thy Mercies towards me; but let that Compassion, which can abundantly pardon, cast my Sins behind thy Back, and turn thy Face from all my Iniquities; let neither my Lusts nor my Passions, my Follies nor Infirmities, my frequent Omissions of holy Duties, nor my cold and heartless Performance of them, turn thy Mercy from me, nor my many Transgressions provoke thy Wrath and

Ir.

18 *Prayers for TUESDAY.* Part I.

Indignation against me; let not the Abuse of thy Patience and Long-suffering, my squandering the Talents thou hast lent me, nor my trifling away the precious Minutes allotted to make my Peace, turn thine Ears from my Prayers, or make any one of my Offerings an Abomination; but let thy Forbearance win me to Amendment, thy Goodness lead me to Repentance, and a Sense of my Transgressions bring a Prodigal to thy Arms: let not my Sins against Heaven, nor before thee, nor my Unworthiness to be called thy Servant, give me over unto thy Wrath, but let his Merits in whom thou art well pleased, make my Peace; let his Blood seal my Pardon, and thy Spirit first prepare me for, and then seal me to the Day of Redemption; and that all thy Mercies may redound to thy Glory, accept my Praise for the Mercies of the past Night: let the same Providence that then protected me, this Day watch over me for my Good; let the Showers of thy Grace supplant the Corruption of my Nature,

Part I. *Prayers for TUESDAY.* 19

ture, and thro' Christ to strengthen me, enable me to do all Things necessary to Godliness and Honesty, to walk innocently and unblameably towards God and Men, and at last attain to the Resurrection of the Just, thro' Jesus Christ our Lord and Saviour. *Amen.*

A Prayer for Tuesday Evening.

ALmighty God, who knowest the Wants, and pitiest the Infirmities of thy Creatures, hearken unto my Voice, O Lord, now I cry unto thee, have Mercy upon me, and hear me: Thou hast been my Succour ever since I was born, leave me not, neither forsake me, O God of my Salvation; leave me not in the power of my Lust, neither do thou forsake me whilst Sin is struggling to get Dominion over me, but let thy Spirit direct my Steps, and lead me in the Way everlasting. O Lord, make my Ways so direct, that I may keep thy Statutes, that thy Law
may

20 *Prayers for TUESDAY.* Part I.

may be my Guide, and I may exercise myself therein both Day and Night, discharging a Conscience void of Offence towards God and Man, and living before thee in all Godliness and Honesty. O Lord, 'twas thy Hand that at first did make and fashion me, 'twas thou that didst provide for me when I yet hang'd upon my Mother's Breast, 'twas thy Power that made me, thy Mercy that redeem'd me, and 'tis thy Providence that daily provides for me, and should I tell of all thy wondrous Works, they are more than I am able to express: O how great is the Sum of them! And what shall I give unto thee, O Lord, for all these thy Benefits? A broken Spirit and a contrite Heart are the only acceptable Sacrifices, but these are not mine to give; for when I would do Good, Evil is present with me, and of myself I can do nothing; but with thee, O Lord, nothing is impossible: Be pleased therefore first to create in me a Heart truly contrite, and then accept it for a Sacrifice; forgive all my Transgressions,

Part I. WEDNESDAY's *Meditation.* 21

sions, and blot out all my Misdeeds, particularly those of this Day; continue thy Protection over me this Night, let me be safe under thy Wings, and when I lie down to take my Rest, do thou make me dwell in Safety; defend me from the Power of Darkness, and bring to nought the Counsels of the Ungodly, that I may evermore give Thanks unto thee, who art the Help of my Countenance, and my God, through Jesus Christ our Lord. *Amen.*

W E D N E S D A Y.

A Meditation on the Vanity and Uncertainty of Worldly Enjoyments.

HE that made by Circulation and Change, preserves the World, which has its Ebbs and Flows, and is to-day what it was not yesterday, and will be to-morrow what it is not to-day; and the Course of Nature so necessarily requires Change, that her Beauty and Order is nothing else but Change,

22 WEDNESDAY'S Meditation. Part I.

Change, directed by the All-wise Providence; and that alone in which we seem to have a certain and undisputed Property, the Bodies we fondly call our own, are in a perpetual Flux, every Morsel we eat makes an Alteration, and every Breath we draw makes it what it was not before, and every little and undiscerned Pore does every moment do somewhat towards a change; nay, our better Part, the Soul, that seems to partake the Immutability of that Nature by which 'twas formed, yet in its Operations is so unconstant to itself, that it distinguishes us as much from ourselves as from one another, and is so unlike itself in the different States of the Body, as if it were not the same immortal Being that animates the Child and the Man. What Certainty then can be expected, where Nature and the great Creator's Will have fix'd a Worm to destroy the finest Gourd, and the very Nature of those bewitching Vanities we doat upon, render their Possession so uncertain, that they may vanish, when Providence,

Part I. WEDNESDAY's Meditation. 23

dence, human *Wisdom*, and our own *Affections*, seem to unite them fastest to us? And that *Greatness* which the *World* admires and pursues, is little else but *Fancy* and *Opinion*, and is sure of nothing, but more *Noise*, greater *Cares*, and a greater *Account*; and that which is best built, when it is arrived to its *Height*, but moves slower to a *Period*, but still is moving thither, and like the *Sun*, once come to the *Meridian*, still declines till it sets in a *Cloud*. And can I hope to stand still whilst the *World* turns round, or be exempt from the *Consequences* of a general *Revolution*, or think *Wealth* or *Honour* more steady in mine than in other *Hands*, or with *Regret* and *Uneasiness* fear their *Recess*, which *Religion* and *Nature* tells me is unavoidable, or make this *Unconstancy* a *Subject* of *Trouble*, which is the only *Foundation* and best *Motive* to all human *Hopes* and *Industry*? For if the *Enjoyments* were fixed immoveable by the *Hand* of *Providence*, it would be in vain to rise up early and sit up late, and eat the
Bread

24 *Prayers for WEDNESDAY. Part I.*

Bread of Carefulness; there would be nothing to provoke the Industry of the Little, nor need the Menage of the Great: but the same Inconstancy is Fuel to our Hopes as well as Fears, and the perpetual Circulation gives room to hope a higher as well as dread a lower State, and look for a Flow as well as an Ebb of Fortune: May Religion then beget in me such a generous and immoveable Constancy, that the Approaches of the World may not transport, nor the Recess disturb me, the Hopes of it not make me do an ill thing, nor the Fears omit a good one.

A Prayer for Wednesday Morning.

O Eternal God, whose Bounty maintains the World, and fills all Things living with Plenteousness, who givest freely, yet never upbraidest our Weakness; be thou mercifully pleased that thy Grace may attend thy Bounty, and thy Spirit bless and consecrate all thou givest, that I may

10

Part I. *Prayers for* WEDNESDAY. 25

so use the World as not to abuse it, and so faithfully manage the Talents thou hast put into my hands, that I may be rank'd in the Number of thy good and faithful Servants; and when I have perform'd like an Hireling my Day, I may be rewarded in the Joys of thy Rest: nor do I build my Hopes on my own Performances, but on thy Mercy, and the Merits of thy Son. Thou, O Lord, art infinitely blessed and happy in the Enjoyment of thy own Perfection, and 'tis not in the power of Dust and Ashes to add to thy Felicity; but when we have done all, we are unprofitable Servants, owing to thy Grace all the Good we do, and all the Comforts we enjoy in this Life, as well as our Hopes of a better: therefore not unto us, O Lord, but unto thy Name must be ascribed the Praise. It was thy Hand, O God, that made and fashion'd me, and thy Mercy that has preserved my Soul from Death, and my Life from Destruction; and 'tis thy Goodness that has enlarged my Day of Repentance, that

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has

26 *Prayers for WEDNESDAY.* Part I.

has brought me through the Terrors of the past Night, thro' the Shadow of Death, to praise thee once more in the Land of the Living: Lord, open my Mouth that I may shew forth thy Praise, and declare the Wonders thou doest for the Children of Men, and let the same Hand that protected me this Night, preside over me, and be my Helper and Defender this Day; and thy mighty Power, by which thou subduest all Things to thy self, either keep back and defend me from all Temptations, or give me Dominion over them; that Sin may not reign in my mortal Body, nor I obey it in the Lust thereof, but live over this as if it were my dying Day, that I may be ready whensoever thou shalt please to call me, and with Joy give in my Accounts when thy Son shall judge the World, to whom with thee and thy blessed Spirit be ascribed all Honour and Glory both now and evermore.

Amen.

Part I. *Prayers for WEDNESDAY.* 27

A Prayer for Wednesday in the Evening.

O Almighty God, whom rightly to know is everlasting Life, and without whose Favour and Pleasure our Days are but a Shadow, and our Years as Vanity, in the Multitude of thy Mercies look down upon me, who am but a Stranger and a Pilgrim, as all my Fathers were. O Lord, there is no abiding City here, and those poor Trifles we doat on here below, are nothing but Vanity and Vexation of Spirit, but in thy Presence there is Fulness of Joy, and at thy Right Hand there are Pleasures for evermore; therefore wean me from the inordinate Love of the World, carry up my Affections to Things above, let my Treasure be in Heaven, and my Heart be there also: Teach me thy Ways, O Lord, that I may walk in thy Truth, and knit my Heart unto thee, that I may fear thy Name: do thou lead and guide me in all thy

28 *Prayers for WEDNESDAY.* Part I.

Ways, that whilst I walk in this vain Shadow I may not disquiet myself 'in vain, nor drudge and toil to heap up Riches, that I know not who shall gather, but teach me to submit to thy Will in all the Methods of thy Providence, and in whatsoever State I am, therewith to be content. Teach me to abhor my own Iniquities, and let nothing be so uneasy to me as to sin against thee; let it be my Meat and Drink to do thy Will, and let my Delight be in thy Statutes: and because Man is to be cut down like a Flower, and has but a short time to live, teach me to remember my latter End, to be always mindful of that great Account I am one Day to give. Thy purer Eyes cannot behold the least Iniquity with Approbation, therefore, good Lord, be merciful to me a Sinner, and heal my Soul that has sinned against thee; be not strict to mark, but in Mercy forgive what I have done amiss this Day, and enter not into Judgment with me for it. Accept my hearty Thanks for the Mercies of this Day, and do thou,

Part I. THURSDAY's *Meditation.* 29

thou, O Lord, to whom the Darkneſs and the Light are both alike, preſerve and keep, defend and bleſs me the enſuing Night, and for evermore, for Jeſus Chriſt his ſake, my Lord and Saviour. *Amen.*

T H U R S D A Y.

A Meditation on Human Frailty.

SIN was firſt drawn into the World by a Woman, ſo able was the weakeſt Hand to pull down Ruin upon Mankind; ſo eaſy it is to do Ill, and ſo little Study, Contrivance, or Pains ſuffice to withdraw us from our Duty, that the Impreſs of Divinity, the Precepts wrote on Nature, were defaced by the Charms of a ſingle Senſe, and behold 'tis fair, withſtood the Force of Reaſon and a Law to interdict the firſt Diſobedience; a ſad and fatal Proof that in our corrupted State no Chains will hold the unruly Fiend: for if in the State of Innocence

Sin was able to break in upon the World, and in Paradise itself invade Mankind, how shall we now resist the strong Man armed, armed by this great Debauch of Human Nature, by the early Possession of Vice, and Habits of Sin well nigh as old as our Being; Habits which make the same Seed of Original Sin bring forth in some ten, in some fifty, in others an hundred-fold? That is indeed the Cockatrice's Eggs, but it is our own Habits that nurse it into Serpents; 'tis the Sin of our immediate Parents that renders the Sin of our first so dangerous, and the want of a timely Care to instil the holy Rules of Virtue, that gives Sin so universal a Dominion in the World: for what Reason is able to grapple with Vice incorporated into Nature, endeared by Custom, and by long Usage become familiar? In these unhappy Circumstances, who can wonder if Men be governed by the Law in the Members, when they must take leave of what Sin has made dear, put off a part of themselves, and subdue their

their very Natures, before they can heartily set forward in the way to Heaven? And when they do, there is Hardship to conquer, and Difficulty to struggle with, for the brightest Soul (like Israel's Cloud) has some dark side, some Part or Passion that is less guarded than all the rest; and he that is Proof against the most powerful Assaults of a barefaced Vice (like the strongest Castle) may be taken by surprise; one Glance may let in an Adultery repulsed a thousand times by serious Thoughts, and one Passion transports the best of Men to the Commission of what they again abhor when cool'd in their usual Temper. O wretched Men that we are! who shall deliver us from this Body of Death? Whither can we fly but to him that has conquer'd Death for us, to him that assumed our Natures without our Corruption? 'Tis he that must redeem us from the Tyranny and Dominion of it; and he that was tempted, and yet knew no Sin, he only can deliver us from the Power and Prevalence of

Temptation, his Grace may be sufficient for us, and through his Strength we may do all things: let us therefore with Zeal and Courage go on in our Christian Warfare, endeavouring by the Power of Heaven to conquer our Natures and subdue ourselves, that a Sense of our Fall may quicken us to run the faster, and the Danger of evil Habits teach us to crush the Cockatrice in the Shell, to prevent the very first Steps of Sin, and still press forward toward the Mark of our high Calling; and that we may not be overtaken in the fatal Night, in which none can work, nor surprized into the Grave before we have made our Peace with Heaven, let us put on the Armour of God, and do all to stand, that his Grace may be our Defence, and his Strength our Protection, that we may be secure under his Wings, and by his Grace conducted safe to Glory and Immortality.

A Prayer for Thursday Morning.

O Almighty and most merciful Father, who at first madest Man upright, and now he has sought out many Inventions, and Sin is enter'd into the World by his Disobedience, desirest not his Ruin, and takest no Pleasure in the Death of the Wicked, but invitest us to repent and live, and hast sent thy Son to save Sinners, and with all the Love and Tenderneſs of a Father daily calleſt upon us to turn from the Evil of our ways, and ſave our Souls alive: O bleſſed Lord, let not one of theſe amazing Inſtances of thy Goodneſs and Compaſſion be loſt upon me; but ſince the Hearts of Men are in thy hands, and thou canſt work in me a Power both to will and to do, O thou Lover of Souls, let thy Grace that has appeared to teach Men to deny Ungodlineſs and worldly Luſts, form in my Soul the Image of thy Son, which is created in Righteouſneſs and true Holineſs, and teach me to live

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righteously, soberly, and godly in this present evil World, redeeming my Time, because my Days are evil: O do thou, to whom nothing is impossible, enable me to go on from one Degree of Grace to another, till I become perfect in Christ Jesus, and that whilst it is called to-day, I may make my Calling and Election sure. Let thy Grace be sufficient for me, and thy Spirit help all my Infirmities; let the Power of thy Might subdue the Sin in which I was born, and the Succours of thy Grace that Iniquity in which I was conceived; let no Temptations befall me but such as are common unto Men, and in the midst of them let thy Hand find me out, and thy Spirit guide me, that with Comfort and Success I may ever escape them. When the Law in my Members wars against that in my Mind, with the same Hand that made and fashioned me, be pleased then to defend me; when the Devil lays his Snares, and seeks to devour my Soul, be thou my Shield and Buckler, and stand up to help me; teach me so to resist,

Part I. *Prayers for THURSDAY.* 35

Resist, that he may flee from me; or if my Heart entice me, do thou, who art greater than my Heart, and knowest all Things, make me more than Conqueror. In thy Mercy, O Lord, accept my Thanks and Praise for thy constant Care and Providence over me, for the Protection of the last Night, and the Favours thou hast this Day renewed unto me, let me be safe under thy Wings the remainder of it; guide me in thy Ways, direct all my Goings in thy Paths, that my Footsteps may not slide, that I may diligently keep thy Statutes, and in thy Mercy pardon all my Sins, for Jesus Christ his sake, my only Lord and Saviour. *Amen.*

A Prayer for Thursday Evening.

O Almighty and ever-blessed Lord God, who knowest I am but Dust, and remembrest whereof I am made, that all my Dependence is upon thee, so that without thy Help I can do nothing but sin against thee; have Mercy upon me, O Lord, for my Soul
trusteth

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trusteth in thee, and under thy Wings shall be my Trust: O hold up my Goings in thy Paths, that my Footsteps slide not, and according to the multitude of thy Mercies do away mine Offences. Lord, lay not my Sins to my Charge, for they are like the Sand of the Sea for multitude; they are more than the Hairs of my Head, and are a sore Burden, too heavy for me to bear; but thy Power is able to break the Bonds of my Iniquity, and cast away its Cords from me. O Lord, let thy Grace be sufficient for me, and tho' of myself I can do nothing, yet thro' thy Strength I can do all things; therefore, blessed Father, stir up thy Strength and come and help me, help me to mortify all the Lusts of my Flesh, and when Evil is present with me, Lord, fail me not, neither do thou forsake me, but send forth thy Light and thy Truth to guide me; direct my Goings in thy Way, and lead me in the Way everlasting. O good God, to whom belong Mercy and Forgiveness, pardon the Transgressions of this Day,
and

Part I. FRIDAY'S Meditation. 37

and in Mercy accept my Blessing of thee for thy Long-suffering and Forbearance, and adding a Day to the Space of my Repentance. Lord, bless thy own Donations, and let it never be laid to my Charge that thou gavest me time and I repented not. In Mercy continue thy Providence over me, preserve me from the Danger and Terrors of the Night ; let not Sin nor sad Accidents come nigh my Dwelling, nor any Evil approach to hurt me, for his sake in whom thou art well pleased, Jesus Christ the righteous. *Amen.*

FRIDAY.

A Meditation on Afflictions.

Afflictions arise not out of the Dust, but have their Commission and their Bounds and Limits from above, and are so necessary a part of the divine Discipline, that God places his Chastisements amongst the Marks of his
Fa-

Favour, and makes use of his Rod to guide his Children to the Inheritance he prepares for them; for such is our unhappy Temper, that Lenity and Forbearance are too often mistaken and misemploy'd to serve the Purposes of Folly and Security: How often are we evil when God is good to us; and sin the more when his Favours abound? We prostitute his Mercies and debauch his Blessings, and when all is serene and calm without us, our Lusts are the more ungovernable within, and our Virtue seldom thrives but under the Manage and Conduct of the Rod. But Pharaoh confesses he has sinned, and the Lord is righteous; and stubborn Israel enquires after God when he afflicts; and the Impiety that Forbearance made bold and daring, shrinks at a Storm; and in the House of Afflictions, which is ever the best School of Virtue and Goodness, Men commonly learn what nothing else can teach them: for he has then a God to pray to, that in the Heat of his Vanity and Excess, had Impudence enough to deny his Being; and

and that Lewdness that never had any Bounds but its own Will, there sometimes learns to abhor itself; and that Virtue that was cold before, that was sick and uneasy to itself, there acquires new Life and Vigour, grows up into Choice and Delight, and learns so to relish and enjoy itself, that it becomes its own reward, and supported by its own generous Pleasures, a Recompence to itself. Why then should I dread a Storm, that may either make or confirm me good, beget or improve my Virtue, that if it find me ill, may make me good, or if it find me good, will leave me better? May God then make me good by whatever way seems best to him; let him give me such a Virtue as will ride out a Storm, and then send what he will, teach me chearfully to submit to the severest Methods of his Providence, and then in whatever way he thinks best, let his Will be done; for if his Grace make me good, Man can never make me unhappy.

A Prayer for Friday Morning.

O Eternal God, who dwellest in Light inaccessible, which no mortal Eye can approach and live, yet stillest thy self a God hearing Prayer, and art always ready to bow down thine Ear to all such as call upon thee faithfully; Lord, prepare mine Heart to pray, and let thine Ear hearken thereunto: give me a Sense of my Necessities and Wants, and teach me so to ask, that the lifting up of my Hands may be always acceptable in thy sight, O Lord my Strength and my Redeemer. And since thou hast promised Pardon to all that confess and forsake their Sins, be pleased to open my Eyes, that I may see, and mourn for all my Offences, and learn never more to behold my own Iniquities with Approbation. Take away the Strength and Power of my natural Corruption, redeem me from the Bondage and Captivity of my own Lusts, and let not
Sin

Thou shalt have Dominion over me, nor reign
 over my mortal Body. Thou, O Lord,
 hast commanded thy Servants to ask,
 and promised thou wilt hear when
 they call upon thee; O Son of *David*
 have Mercy upon me, O Lord, heal
 my Blindness and Obduracy, speak the
 Word that I may receive my Sight,
 that I may discern betwixt Good and
 Evil, and see the Filthiness and Deformity
 of Sin, that I may abhor my self
 in Dust and Ashes, and so humble my
 self before thee, that the Evil may never
 fall upon me that my Sins deserve.
 O thou merciful Preserver of Man, do
 thou spare, tho' I have deserved Punishment,
 and in the midst of Wrath think
 upon Mercy; pardon all my Vanities
 and Follies, my Lusts and Passions, forgive
 my known, and cleanse me from my secret
 Sins; let the same Goodness that has
 defended me the past Night, protect and
 watch over me this Day, that I may run
 the Way of thy Commandments, and do
 nothing but what shall be well-pleasing
 in thy Sight, thro' Jesus Christ our Lord. *Amen.*

A Prayer for Friday Evening.

O Father of Mercies, who savest my Life from Destruction, and daily crownest me with Mercy and Loving Kindness, who hearest the Voice of Prayers, and inclinest thine Ear when we call upon thee, O teach me to call upon thee as long as I live, and so to ask in thy Son's Name, that it may be thy good pleasure to hear and answer all my Petitions. O Father of Heaven and Earth, who knowest how to give good Gifts to thy Children, and hast promised to with-hold no manner of Good from those that fear thee, and that thou wilt give thy Spirit to them that ask it, open, O Lord, to thy Servant that knocks, and give to me that ask; give me thy Favour, that is better than Life, forgive me my Unrighteousness, and cover all my Sins: O Father, I have sinned against Heaven, and before thee, and am unworthy to be called thy Child; Lord, make me thy

My Servant, O let not mine Heart be
 inclined to any evil thing, and let me
 never be occupied in ungodly Works;
 set a Watch, O Lord, before my Mouth,
 and keep the Door of my Lips; make
 my whole Heart to praise thee, teach
 me to rejoyce and be glad in thee, and
 sing Praise unto thy Name, O thou
 most High. Let the Benefits thou dai-
 ly pourest upon me, teach me more
 and more to fear thy Name; thou hast
 laid Help upon one that is mighty, let
 the Mightiness of thy Kingdom be
 known unto Men, by casting down
 the Strong Holds of Sin and Satan, by
 putting on me the Armour of God,
 and enable me to proceed from Grace
 to Grace, from Strength to Strength,
 till I become perfect in *Christ Jesus*,
 and the new Man be formed in me,
 which is created after his Image in
 Righteousness and true Holiness. Lord,
 lay not the Sin of this Day to my
 Charge, but let that Mercy that par-
 dons Iniquity, Transgression, and Sin,
 pass by all my Offences, and accept my
 Thanks and Praise for the Mercies this
 Day.

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Day vouchsafed to me. O prepare thy loving Mercy and Thankfulness, that they may preserve me the ensuing Night, let thy Hand hold me fast, and thy Arm strengthen me, that the Enemy may not be able to do me Violence, nor the Son of Wickedness approach to hurt me; be thou my God and my Father, and my strong Salvation, and let thy Mercy be ever with me, for Jesus Christ his sake. *Amen.*

SATURDAY.

A Meditation on the Necessity
of a Holy Life.

Religion is the Method and Address of Heaven to make Men good and virtuous, and is best understood when most practised, and by the Piety it teaches, best asserts and defends it self. He best pleads the Cause of Heaven, whose Life is the fairest Copy of its Piety, and is the best Advocate of the Gospel, that lives a Pattern

ern of that universal Goodness it requires. He disputes best for his Christianity, that is good and virtuous by its sacred Influence and Conduct, whilst unpractised Arguments answer themselves, and conclude only against the Man that brings them; for that Zeal is of no value, that is only Fuel to it self, and spends in useless Heats that Warmth which should cherish a generous and useful Virtue, and kindle the holy Ardours of the most sincere and unaffected Piety; for herein God has laid the Foundation of our Hopes, here center all his Precepts, his Threats and Promises: He gives Assurance of Life and Glory, that having such Promises, we should purify our selves, has revealed his Will, that we might know and obey it, and left his Menaces on Record, that the Terror of the Lord might persuade Men to be good and virtuous; and sent his Son to die, to redeem from the Power and Prevalence, as well as Punishment of Sin: and surely he never intended that his Righteousness should excuse the Neglect

lect of ours, or his being good war-
 rant our being ill, that our Faith
 should supersede our Charity, or the
 Hopes of Mercy he has given us, en-
 courage the Impieties he has forbid-
 den, God expects that that Justice
 which spared not his own Son, should
 awake us from the flattering Thoughts
 of an Escape, if we neglect so great
 Salvation as he tenders to us in the
 Ways of Peace and Holiness; that his
 Righteousness should teach us the Ne-
 cessity of our own, and therefore assures
 us that he loves, assists, and owns, and
 will at last reward our Piety; that
 such Considerations may make us duly
 sensible that we must love, and serve,
 and adore him here, if we ever hope
 to be glorified with him hereafter.
 Let then that Eternal Goodness be my
 Pattern, and let me strive to imitate
 that perfect Being that I hope to a-
 dore and enjoy for ever, and my Duty
 be a Prelude to my Reward, and a
 steady and serious Piety introduce me
 to the Joys that Time shall never end.

A Prayer for Saturday Morning.

A Lmighty God, by whose Power I was made, by whose Mercy I have been redeemed, and by whose Providence and Bounty I have been hitherto preserved and provided for, in thy Mercy look down upon me, and thro' him in whom thou art pleased accept my Person and my Prayers, and my hearty Sacrifice of Thanks and Praise for all thy Mercies and Favours vouchsafed unto me; for preserving me the Night past, and bringing me once more into thy Presence, to magnify and adore thy holy Name; for giving me so long a space for Repentance, and so many Invitations to return and live; for all the Comforts, and Advantages of this Life, which thou hast so liberally vouchsafed unto me, and for those glorious Expectations of a better. O Lord, what is Man that thou shouldest thus be mindful of him! and the Son of Man that thou shouldest thus regard him!

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him! But what am I, so wretched and miserable a Sinner, that thy Mercies are as constant to me as the Day, that thou should'st give thy Son to die for me, and with all the Tenderness and Compassion of a Father invite me to repent and live, that have deserved nothing else but eternally to die! That thou should'st follow me with thy Goodness, whilst I have pursued my Ruin! That thou should'st use all thy Arts of Love and Wisdom to save me from the Misery that my Sins deserve, whilst I have been making sure of my own Damnation! But, O blessed Father! let thy Mercy at least prevail, thy Patience overcome my Obstinacy, and thy Goodness and Forbearance lead me to Repentance, and thy Holy Spirit make me humble, meek, and tractable, and obedient; and so direct and guide me this and all my Days, that my Conversation may be innocent and unblameable, that I may study to do good, and through thy Mercy come at last to the Joys of thy Rest, through
Jesus

Jesus Christ our blessed Saviour and Redeemer. *Amen.*

A Prayer for Saturday Night.

O Almighty and most merciful Father, to whose Power and Goodness I owe my Being, and all the Blessings that I enjoy: accept my Thanks and Praise for all the Mercies thou hast this Day vouchsafed to me; and teach me so to use the Blessings thou givest me here, that I may at last be fit for those which are at thy Right Hand for ever. Lord, forgive me all that I have done amiss, particularly the Sins of this Day, and for the future teach me so to live, that by Prudence and Innocence, by Meekness and Charity, by the Ease and Decency of my Conversation, I may adorn the Gospel of Christ, and never bring a Dishonour upon that Sacred Name. Thou, O Lord, knowest the Frailties and Infirmities of Human Nature, how apt we are to repine at thy Dealings with us, to envy our Superiours,

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perious, to despise our Equals, and censure all : How easily a Temptation prevails upon us ; how readily we yield to a Lust, and are overcome by every Attempt to turn us from our Duty. In pity look down upon me, and forgive me what is past, and so arm me by thy Grace and Assistance for the future, that I may entirely resign my Will to thine, and chearfully submit to all thy Dispensations ; that I may behave myself with all due Regard to my Betters, with Meekness and Condescension to my Inferiours, and with all imaginable Candour, and Charity to all ; that I may walk warily and circumspectly amidst the Dangers and Temptations that compass me, and by Patience and continuance in well-doing, seek for Glory and Honour, and Life Eternal. O Lord, receive me this Night into thy Protection and Care, watch over me whilst I sleep, and raise me again in Health and Strength to praise thee, through Jesus Christ our most blessed Saviour and Redeemer. *Amen.*

*A Litany or general Supplication to
be said at any Time.*

O God the Father, the Creator and merciful Preserver of Man, have Pity and Compassion on me a miserable Sinner.

O God the Son, the Saviour and Redeemer of the World, have Mercy upon me.

O God the Holy Ghost, by whose Power and Aids we are guarded, preserved, and kept, have Mercy upon me.

O merciful Lord, by whose Wisdom and Providence all Things are ordered and directed for our good; receive me into thy Protection and Care, and watch over me for my good, good Lord, I beseech thee.

From the Heats of Passion, from the Surprize of Lust, and the Uneasiness and Mischief of a proud and ungovernable Spirit, good Lord, deliver me.

From the Murmurs and Difficulties of a narrow Fortune, from the Infidelencies and Vanities of Wealth, and from the Designs of wicked Men, from the Snares of my own Heart, from the Malice of the Devil, and an inevitable Danger, good Lord, deliver me.

From the withdrawing of thy Grace, and from a strong Temptation, from the sad Effects of Melancholy or Despair, and evil Opinions, deliver me.

That it may please thee to give me an humble, thankful, and obedient Heart, a tractable Will, a quiet and easy Spirit, governable Affections, and a devout Soul, good Lord, I beseech thee.

That I may study to be quiet, and do good, that I may live as becomes the Gospel of Christ, that I may be always under the Guidance and Protection of thy Grace and Providence, and with the Fruits of Righteousness adorn my holy Profession, good Lord, I beseech thee.

That my Failings may make me more careful and vigilant, that I may still retain

tain a penitent Heart, and due Sense of my Sins, and by thy Grace live an Instrument of thy Glory, good Lord, I beseech thee.

That I may believe all thou hast said, and do all thou commandest, that I may fear, and praise, and adore, and love thee, and be numbred with thy Saints in Glory everlasting, good Lord, I beseech thee.

That my Conversation may be easy and unblameable, my Life holy, exemplary, and useful ; that I may so live, that I may be fit to die, and so die in thy Faith and Fear, that I may be ever happy with thee, good Lord, I beseech thee.

O Lord, hear and answer my Prayers, for Christ Jesus his sake. *Amen.*
Amen.

A Short Prayer for any Morning.

O Almighty Father, to whose Goodness I owe the Safety and Protection of the past Night, do thou vouch-

vouchsafe to accept my Praises for the same, and renew thy Mercy with the Day : Let me as constantly share the Light of thy Spirit, as that of the Sun ; let thy Law this Day be my Guide, thy Power defend me, and thy Grace direct me, that every Day thou addest to my Life, may make me fitter for the great Day of Accounts, and thy Mercy for the Joys of thy Rest, through Jesus Christ our Lord. *Amen.*

A Short Prayer for the Evening.

O Almighty and most merciful Father, who delightest in shewing Mercy and doing Good ; pardon the Sins I have committed, and teach me Thankfulness for the Mercies I have this Day received : Continue thy watchful Eye of Providence over me : Defend me this Night from all evil Accidents, Sin, and Danger ; refresh my Body with moderate Rest and Sleep, adorn my Soul with the Graces of thy Holy Spirit, and save both Body and Soul

Part I. *Occasional Prayers.* 55

Soul in the Day of our Lord Jesus Christ. *Amen.*

A Prayer to be used at our coming into Publick Prayers.

Good God, be merciful unto me in the Pardon of all my Sins: Let not their Guilt intercept our Prayers, nor hinder the descent of thy Blessings; but do thou teach us how to ask, and answer our Petitions, for Jesus Christ his sake. *Amen.*

A Prayer to be used when hindered from Publick Prayers.

O Most gracious and eternal Father, who hast promised to accept of Mercy instead of Sacrifice; let not my absence from it, deprive me of the Blessings of thy House, but of thy Goodness pardon my Omissions, and let me share the Benefits of thy

C 4

People's

People's Prayers, for Jesus Christ his
sake. *Amen.*

*A Prayer for the Prosperity of the
Church and Religion established.*

O Blessed Father, who hast brought
this Nation out of Darkness into
thy marvellous Light, and established
amongst us thy true Religion and
Worship, and by thy good Providence
hast hitherto defeated the Designs of
all those that have conspired against it,
and preserved the Church thy own
right Hand has planted in these Na-
tions ; do thou continue its Protector
and Defender ; and let no Weapon
formed against it ever prosper. Let
Mercy and Truth here meet together,
let Righteousness and Peace kiss each
other, and dwell together in our Land ;
and let our unprofitableness never pro-
voke thee to take thy Gospel from us,
nor suffer the Gates of Hell to prevail
against thy Church established amongst
us ; but do thou, O Lord, be with it
to

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to the end of the World, and teach all that profess and own her Communion, never so far to distrust thy Providence, nor be misled by a mistaken Zeal, as under pretence of that, to do any thing unworthy of our holy Faith, or inconsistent with the Piety we owe to thee our God, or the Obedience we owe to our gracious Sovereign; but teach us so to live, that by Meekness and Charity, by Loyalty and Obedience, by Peace and Holiness, that by good Works and Well-doing, the World may see in our Lives the Characters of that Faith once delivered to the Saints, and in thy Mercy thou may'st continue to us the inestimable Blessings of that Religion we enjoy, till all the World shall be one Fold and one Flock, under the great Shepherd and Bishop of our Soul, Jesus Christ our most Blessed Saviour and Redeemer. *Amen.*

A Prayer for a Woman with Child.

O Almighty God, who knowest our Members yet being imperfect, and formest us in the Womb, have mercy on the Fruit of mine; give it a perfect Understanding, and perfect Limbs; and when thou bringest it to the Birth, enable me to bring forth. Yet because in thy just Indignation against Sin, thou hast determined that the Woman should bring forth in Sorrow, give me Strength and Patience to undergo my Doom; and let thy Pity and Compassion support me under my Pangs and Throws, and in thy good Time deliver me out of them; and all for his sake who was born of a Woman, Jesus Christ the Righteous. *Amen.*

A Thanksgiving after Child-Birth.

O Father of all Mercies, and God of all Comfort, who hast heard me in the time of Trouble, and been
my

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my Helper and Deliverer; vouchsafe to accept my humble Thanks and Praise, for this thy great Goodness towards me. Let not my Joy, that a Child is born, make me forget thy Goodness, who didst fashion all its Members; and however I may forget my Pain, let me never forget thy Mercy, but teach me so to manifest myself truly thankful, by a holy Life, that a fruitful Womb may be really a Blessing, and all that are, or shall be mine, may be thy Children, through Jesus Christ our Lord. *Amen.*

A Prayer for one that is troubled in Mind.

O Father of Mercy, from whom comes every good and perfect Gift, speak Peace to my Soul, say unto it I am thy Salvation. O Lord, be merciful to me a Sinner; heal my Soul that has sinned against thee! O blessed Father, suffer me not to be tempted above what I am able to bear,
but

but with the Temptation make me a way to escape it! O contend not for ever with a poor Mortal; be not always wroth with a Soul thou hast made! O sweet Jesus, thou wast tempted like to poor Sinners, that thou mightest be touched with a feeling of our Infirmities, and be ready to help in the time of need. O help me in my time of need! Say unto me, *thy Sins be forgiven.* Deliver me from the Snares of Death that encompass me, from the Pains of Hell that take hold upon me, O be merciful unto a Soul thou hast redeemed, deliver me from thy Wrath, and from everlasting Damnation. *Amen.*

A Prayer against evil Thoughts.

O Eternal God, before whom all things are open and naked, who knowest my Thoughts before they are formed, and art privy to the secret Motions of my Heart, before they assume the turpitude of Sin! be thou pleased,

Part I. *Occasional Prayers.* 61

pleased, that thy Grace may prevent every vicious Inclination that may arise in my Heart, and stifle all my propensities to Sin: Speak the word, and heal the Corruptions from whence they spring. Let the blessed Spirit so influence, and direct, and sanctify all my Thoughts, that a secret Guilt may not harbour there, but all my Intentions and secret Purposes may be regulated by thy Will, and conformed unto thy Law, for Jesus Christ his sake.

Amen.

Another.

O Almighty and most merciful Father, who art a searcher of the Heart and tryer of the Reins, and before whose Tribunal I must one day account for every Guilt that stains my Thoughts; be pleased so to guide, direct, and govern them, that they may not wander when they should attend thy Service; that neither Envy, Folly, Lust, nor Passion, may dwell there,
but

but they may be always righteous in thy sight, through Jesus Christ our Lord. *Amen.*

A Prayer before, or in a Journey.

O Almighty God, whose Power rules over all, and whose Providence extends itself to the whole Creation, receive me into thy Protection and Care, and give thy Angels charge to keep me in all my ways: Deliver me from the Snares of wicked Men, that may purpose to overthrow my goings. Bring both my Soul and Body safe to the place where I would be, and let no evil befall me in my way. O preserve my goings out, and my comings in, henceforth and for evermore. *Amen.*

A Parent's Prayer for Children.

O Blessed Father, whose Gift and Heritage Children are, in Mercy look down on mine; make them thy Ser-

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Servants; be thou unto them a God and a Father, and show them thy Salvation. Teach them to fly youthful Lusts, and so to live, that out of their Lives thou may'st perfect thy own praise: Make them holy and innocent, harmless and unblameable; guide them with thy Counsel, keep them in thy Ways, and let them never depart from thy Statutes. O suffer them to come unto thee, and forbid them not, but make them a part of thy Kingdom here, and receive them into thy Glory hereafter, for Jesus Christ his sake.
Amen.

A Prayer for a sick Friend by a particular Person.

O Father of Mercies, who hast commanded us to pray one for another, and promised that the Prayer of the Faithful shall prevail; O Lord, let my Prayer enter into thy Ears, and do thou hear me, sinful Dust and Ashes, in the behalf of thy Servant which labours
under

under thy hand. O thou merciful Preserver of Mankind! preserve him in this time of trouble from all discontent, murmuring, and impatience; and in meekness teach him to possess his Soul. Though the Snares of Death encompass, and the Pangs of Hell take hold upon him, O speak Peace to his Soul! Bid it be of good cheer, thy Sins are forgiven, and say unto it, I am thy Salvation: wash it in the Blood of thy Son, cleanse it from all unrighteousness, and whensoever thou receivest it, receive it into the Mansions of Bliss and Joy prepared for those that love and fear thee. But with thee, O Lord, there is nothing impossible, and if thou wilt but speak the word, thy Servant may be healed. O speak that comfortable Word! And when he is made whole, teach him to sin no more, lest a worse thing come unto him; but make him thy Servant, and show him thy Salvation; give him ease under, or enable him to support all his Sufferings, and whether he live or die, make him thine; heal his Body, pardon

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don his Sins, and save his Soul, and all for thy Mercy's sake in Jesus Christ our Lord and Saviour. *Amen.*

A Prayer to be said for a sick Child by a particular Person.

O Holy Jesus, who didst vouchsafe to be born of a Woman, and consecrate the Infirmities of Childhood: Lord, speak the Word that this Child may be healed. O let it live to praise thee! But if it be thy Pleasure to take it to thyself, Lord, be it according to thy Will: let not mine, but thy Will be done. Teach me Patience, Humility, and Submission, and then, Lord, do thou whatsoever shall seem good unto thee; only let the Child thou takest from me be taken into thy Arms. O suffer it to come unto thee, and forbid it not! But let it be one of thy Kingdom to all Eternity, and so prepare me to follow, that we may meet together in a joyful and glorious Resurrection, thro' Jesus Christ our Lord. *Amen.*

A

*A Prayer in time of Sicknes, to be used
by the sick Person.*

O Most Merciful and Almighty Father, who art able to make dry Bones live, to shew thy Loving-kindness in the Grave, and make the Dead rise up again to praise thee, and from whom alone comes Health and Salvation: O thou great Physician of Soul and Body! who healest all our Maladies, and forgiveest our Sins, be thou graciously pleased to speak the Word, that thy Servant may be healed: Heal my Soul, and then if it be thy good pleasure, my Body also. Forgive the Sins that provoke thy Wrath, and then stop the Hand of the destroying Angel; prolong my Day of Repentance, and let every Minute thou addest to that, make me fitter for the great Day of Account. Let my Patience be as great as my Pains, and thy Compassion and Grace sweeten,

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Sweeten, and sanctify all my Sufferings,
take away the Sin that gives a Sting
to Death, and let not the Grave boast
a Victory; and for his sake that took
away the Sins of the World, let my
many and crying Sins be freely and
fully pardoned; that if thou thinkest
fit to restore me to my Health, and
prolong my Days in the Land of the
Living, I may praise thee for thy
Goodness, and declare the Wonders
thou dost for the Children of Men:
But if the last Sands of my Glass are
running, and Death is at the door,
I may pass from Death to Life, and
through the Grave to the Joys of thy
Rest; and with him that died live for
ever, Jesus Christ, our only Lord and
Saviour. *Amen.*

A

*A Thanksgiving after Recovery from
Sickness, to be said by the Person
restored to Health.*

O Lord, who hast chastened and corrected me, but not given me over unto Death; and so wrought for thy Name sake, that I am now alive to praise thee: O teach me to declare thy Works, and from day to day to tell of thy Salvation; that I may daily honour thy Name, and preserve thy Goodness in everlasting Remembrance, that has raised me up from the Gates of Death, and once more restored the Voice of Joy and Health to my Dwelling. O kindle in my Soul the most sincere and holy Love! Raise my Heart to the highest pitch of Gratitude! And whilst I have a Being, teach me to praise thee with joyful Lips. O let thy loving Correction make me great in thy Favour! And teach me never more to sleep in Security and Sin. O let it be good for me that I have been afflicted, by teaching me from thence
to

to learn that my Days are but a Shadow, and my Years as nothing, and in my best Estate I am altogether Vanity; that I may wait all the Days of my appointed Time, till my Change shall come; and be ready at whatever Hour my Lord shall call: And that thy Scourge may prepare me for thy Love, and thy Correction fit me to be received into thy Arms, teach me to abhor my own Iniquity; and raise my Affections beyond the Vanities of the World, that I may love Thee above all Things; my Neighbour as my self, and do good unto all Men: and let thy Angels keep me in all my ways, that whatever I do, I may do all to thy Glory. O let thy Grace increase with my Strength. Let my Delight be in thy Law, that I may be exemplary in my Life, and my Light may shine before Men, that living I may live in thy fear, dying I may die in thy Favour, and rest for ever in the Felicities of thy Chosen, through Jesus Christ my Saviour and Redeemer. *Amen.*

*A Prayer to be said by a Sick Person
before he receives the Blessed Sa-
crament.*

O Almighty God, who hast numbered my Months, and determined my Days, and now layest thy Hands upon me that I may remember my latter end: O Lord, improve the Mercies of thy Rod, and prepare me for the Period of my Life that is passing by like a Shadow, and like a Dream when one awaketh. O Lord, in my Flesh there dwells nothing but Evil, there is no sound part in my Body; I am nothing but Wounds and Bruises and putrefying Sores, and the Thoughts of my Heart have been only evil, and that continually. O how often have I slighted the tender Offers of thy Mercy! how often have I turned my Back upon the sacred Ordinance in remembrance of thy Son, or rose from thence to return with greediness to my former Sins: But now thou hast brought my Sins to remembrance, my Iniquities go

over

over my Head, and are like a fore Burthen, too heavy for me to bear: But with thee, O Lord, there is nothing impossible; if thou wilt, thou canst make me clean. Good Lord, speak the Word, that thy Servant may be healed! Heal all my Maladies, and forgive my Sins, receive a Prodigal into thy Arms; make me worthy to taste of thy Supper, and cast not forth a Sinner that comes unto thee. O Lord, send down thy Help from above, to create a clean Heart, and renew a right Spirit within me: Purge me that I may be clean, give me a Repentance never to be repented of, and such a Faith as works by Charity; and let thy Charity teach me to forgive my Enemies, to bless them that curse me; and pray for those who have at any time despitefully used me; that thus cloathed with the Graces of thy Spirit, I may be fit for the Supper of thy Son, and gather a double Portion of thy heavenly Manna before my approaching Day of Rest. All which I humbly beg for Jesus Christ

Christ his sake, my blessed Saviour and Redeemer. *Amen, and Amen.*

*Prayers to be said in the time of
Sickness by the sick Person.*

For Acceptance.

Lord, turn thee, and have Mercy
on me, for I am desolate, and
in Misery! O God, make haste unto
me, thou art my Helper and Deliverer,
make no long tarrying, O my God!
Hear my crying, O God, give ear un-
to my Prayer! for thou art God alone,
and none can deliver as thou dost, O
let my Prayer enter into thy Ears.)

*Confessing God's Providence and his
Justice in afflicting.*

O My God, 'tis thy hand that has
laid trouble upon my Loins!
'Tis thou that chastenest and correctest
Man for Sin, and Afflictions rise not
out

out of the Dust. O how justly mightest thou have chang'd thy Rod into a Scorpion, and my light Affliction into everlasting Burnings! O how dreadful had been my Doom, hadst thou enter'd into Judgment with me, and rewarded me according to my Deservings!

Confession of Sins.

O Blessed Father, how often, and how long have I sinned against thee! my Sins are all in thy sight, and mine Iniquities are not hid from thee; thou canst tell over all my Backslidings, and call my Sins by their Names, for they are all open and naked in thy sight! O whither then shall I go from thy Presence, whither shall I fly, or what shall I do? If I take the Wings of the Morning, they cannot carry me from thy Spirit, or my own Conscience; nor is there any Darkness or Shadow of Death where I may hide my self! O how often have I stopped my Ears when thou didst call me to Repen-

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tarce,

tance, and how just would it be with thee to mock now my Calamity is come.

Deprecating Punishment.

O Remember not against me my former Iniquities; help me, O God of my Salvation, for the Glory of thy Name! O suffer not thy whole Displeasure to arise, but deliver me, and purge away all my Sins for thy Name sake; let not Death be their Wages, nor Hell their Portion!

For Pardon of Sin.

O Blessed Jesus, who camest on purpose to seek and save that which was lost! O blessed Father, that wouldst have all Men come to Repentance, and none to perish! be merciful to a Sinner. O be merciful to my Sin, for it is great! Blot out my Transgressions as a Cloud, wash me in that Fountain

opened

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opened for Sin and Uncleanneſs; and juſtify me freely through the Redemption that is in Jeſus Chriſt; O ſay unto my Soul, thy Sins be forgiven thee, and I am thy Salvation!

A Prayer for Holineſs.

O Thou art the God of all Fleſh! there is nothing too hard for thee; O ſay unto me, I will, be thou clean! and be it unto thy Servant according to thy Word: redeem me from all Iniquity, and ſanctify me throughout; and with the Blood of Jeſus Chriſt purge my Conſcience from dead Works to ſerve thee, the Living God.

A Prayer for true Repentance.

O Holy Father, give me a Repentance never to be repented of! put thy Laws into my Heart, and write them upon my Soul. O do thou turn me, that I may be turned, draw me,
D 2 that

that I may run after thee; give me an Heart of Flesh, and out of a Stone raise up a Child to *Abraham*! O teach me to abhor my own Iniquities, and let it be my Meat and Drink to do thy Will!

For Faith, Hope, and Charity.

Lord, I believe, do thou help my Unbelief; give me a Faith strong and stedfast; let it work by Love, and bring forth Fruits meet for Repentance. O thou that art the Hope of all the Ends of the Earth! be thou my Hope: Let my Hope be in thee, and let it be such as will purify from all Filthiness both of Flesh and Spirit.

O thou God of Love! take from me all Rancour and Malice, give me brotherly Kindness and Charity: give me a Heart tender and compassionate, and teach me to love my Brother as my self, my God above all things, and let my Charity be such as will never fail.

For

For removing the Suffering, or Patience under it.

O Blessed *Jesus*, thou art touched with the Sense of our Infirmities! take this Cup from me; nevertheless, not my Will, but thy Will be done; and if it cannot pass from me except I drink it, O merciful *Jesus*! give me Patience whilst I taste the bitter Cup; remember thy Agonies, and pity mine; And tho' my Soul be sorrowful unto Death, be thou still my God; leave me not, nor forsake me. O be thou my Comforter, and help me in the needful time of Trouble.

For Recovery.

O Thou that art the God of Health and Salvation, restore the voice of Joy and Health to my Dwelling, that I may come into thy Gates with Thanksgiving, and into thy Courts with Praise: O let me live to praise

thee in the great Congregation, and tell how great Things thou hast done for my Soul.

For a sanctified Use of Afflictions.

O Merciful Father, who scourgest those thou lovest, and chastisest those thou wilt receive; let thy loving Correction purge out all my Dross, and make me great in thy Favour. O let me learn thy Statutes in the School of Affliction, and let it be good for me that I have been afflicted. Let thy Hand awake me from my Security in Sin, let it teach me to call my own Ways to remembrance, and turn unto the Lord, to remember my latter end, and know, that in my best Estate, I am altogether Vanity. Let the remainder of my Life be thine, and let nothing separate me from thy Love and Service; but let the little time thou art please to spare me before I go hence and be no more seen, make

make me ready whensoever my Lord shall call.

For Preparation for Death and Judgment.

GOOD Lord, have Mercy upon me, fit me for the great and dreadful Day, prepare me for that Account I am to give; and because I cannot answer thee one of a thousand, O let thy Son's Merits plead for me, and accept his Sufferings as a Propitiation for my Sins; in him be thou well pleased. Make me ready to go down to the Gates of the Grave, that when I shall no more see the Inhabitants of the World, and remain no longer in the Land of the Living, and have finished like an Hireling my Day, I may be blessed in the Felicities of thy Chosen; and with thy holy Saints and Angels bless and praise thy holy Name for ever and ever. O Lord, hear my Prayers, and let my Cry come unto thee,

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for Jesus Christ his sake, my blessed Lord and Saviour. *Amen.*

Who hast taught me to pray for what thou knowest needful for me, saying, *Our Father which art in Heaven, hallowed be thy Name, &c.*

[*When you have little Hopes of Recovery, you may add,*]

Blessed Father, who didst frame me in the Womb, and knowest all my Members yet being imperfect, and hast appointed that when the Body turns to Dust, the Spirit should return to God that gave it: O Lord, into thy Hands I commend my Soul; thou gavest it, and it is thine! O Lord, receive thy own! Thou madest it, O reject not the Works of thy own Hands: 'tis thine by purchase, O do thou receive what thou hast redeemed! O Lord, thou God of Truth. O my Redeemer, thou wast dead and art alive, and livest for ever! O say unto thy Servant, *Be of good cheer, thy Sins are forgiven thee!* In thee I trust, let me never be confounded. O make my Death precious in thy sight, and number me with
thy

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thy Saints in Glory everlasting. Come, Lord Jesus, come quickly: O receive my Spirit, and let it be with thee, O Christ, *Amen* and *Amen*.

I therefore divide the foregoing Prayer, because the Weakness of some Persons will not permit a continued Prayer, and that the sick Person may most frequently use such parts as his Discretion shall direct.

A Prayer to be used by the Friends of the Sick when there is no hope of Recovery; or, if Strength will permit, by the sick Person.

O Father of Mercies, receive a Sinner to thy Arms! O thou great Bishop of Souls, receive thy Servant's Soul. O thou great Shepherd of *Israel*, receive a Sheep of thy own Fold! O blessed Comforter, compleat the Image of Christ in thy Servant's Soul, make Supplications for it, and perfect it in the Works of Grace, of

Faith and Repentance, of Love and holy Obedience, and let there be nothing wanting to fit it for everlasting Rest, with the Souls of just Men made perfect.

O God that formed it, have Mercy upon it! O God that made it, do thou be pleased to save it! O blessed Jesus! that didst die to save Souls, have Mercy upon thy Servant's! O holy Ghost that hast sanctified it, suffer it not to perish! O God most holy, O Lord most mighty, O holy and merciful Saviour, deliver it from the bitter Pains of eternal Death, and receive it into thy Arms, O blessed Jesus our only Saviour and Redeemer. *Amen.*]

A Prayer for the 30th of January.

O Most just and holy God, who hast visited us for our Sins, and scourged us for our Iniquities, and poured out the Vials of thy Wrath upon this sinful Nation, in Mercy look down upon it, and spare us. When thou
makest

makest Inquisition for Blood, let not that of this Day be required at our Hands, nor the Blood of that blessed Martyr be upon us and our Children; but do thou spare though we deserve Punishment, and in thy Wrath think upon Mercy: pardon our many and crying Sins, and let not the Judgments fall upon us which they deserve, but spare us, Lord most holy, O God most mighty, and deliver us from the bitter Pains of eternal Death. O thou God of Mercy, have compassion on the People of these Kingdoms; bless every one of them in turning them from their Iniquities: Let Temperance and Charity, let Peace and Holiness, and Loyalty, meet and dwell together in our Land, and be thou our Saviour and our God, and shew us thy Salvation. Bless me also, O my Father, and hearken not to my Sins that cry for Vengeance; let their Guilt never draw down thy Anger upon this Kingdom, but hearken to the Blood of thy Son which cries for Mercy, and teach me, and all the People of this Kingdom,

dom, to render unto *Cæsar* the things which are his; and to pay all due Obedience to our Sovereign, submitting to the higher Powers, not only for Wrath but for Conscience sake, and let the Guilt of Rebellion or Blood never more be upon us; and all for his sake who died for Sinners, Jesus Christ our Lord and Saviour. *Amen.*

A Thanksgiving for the first of August, being the Day of His Majesty's Accession to the Crown.

O Almighty God, who hast brought our Sovereign Lord in Peace and Honour to the Throne of His Ancestors, thy Holy Name be blessed and praised: Continue thy especial Care and Providence over Him, and make Him a Blessing to these Nations: Give all his Subjects a due Sense of that Obedience they owe to him; and let no Design against Him ever prosper; but continue to these Kingdoms, the Blessings they enjoy under His Government:

ment: And by a steddy and unshaken Loyalty, and chearful Subjection, teach us to manifest ourselves thankful for them: Protect his Person, direct his Councils, and with Victory and Success crown his Arms; and after a long and happy Reign, crown him with Glory and Immortality, for Jesus Christ his sake. *Amen.*

*A Thanksgiving for the fifth of
November.*

O Almighty God, who didst in a wonderful manner discover and disappoint the secret Machinations of wicked Men against this Church and Kingdom, and bring to Shame and Justice the Authors of that black Design; let the Imaginations of such Men never better prosper; but let their Wickedness fall upon their own Heads, and their Mischiefs return in Shame and Confusion on themselves; and to thy Name be eternal Thanks and Praise for this thy great Mercy and Deliverance.
And,

And do thou, O Lord, that hast hitherto been good to us beyond our Hopes, and poured down thy Mercies upon us when we could expect nothing else but the Severities of thy Justice, continue thy Favours to this Church and Kingdom, and give us all a due Sense of thy Mercies, that we may ever be shewing forth thy Praise from Generation to Generation, thro' Jesus Christ our Lord. *Amen.*

*A Prayer for the Peace of the Church
and State.*

O Most Holy Father, who art the Author and God of Peace and Love, infatuate the Counsels of all such as would embroil this Church and Kingdom, and defeat the Designs of all those that promote Divisions or Sedition. Open the Eyes of those poor misled People that have been abused by the pretences of Religion and Liberty; and teach all the People to study to be quiet, and do their own
Busi-

Business, to love and pray for Peace; to lay aside Heat and Passion, and to join together in the same Mind, and in the same Judgment: Let there be Peace within our Walls, Prosperity within our Palaces, and do thou prosper those that study and pray for the Peace of our *Jerusalem*; and all for his sake who is the Prince of Peace, Jesus Christ our blessed Saviour and Redeemer. *Amen.*

A Thanksgiving for the 29th of May.

O Almighty God, who by thy wonderful Providence didst restore our late dread Sovereign to his Kingdoms, and thereby deliver us from the Miseries of Anarchy and Confusion, and settle this Church and Monarchy upon the Foundation of Piety and Justice: Restoring our Sovereign to his just and undoubted Right, and us to the Blessings of our Religion, and the Felicities of a just, wise, and easy Government: O Lord, make us
all

all sensible of thy great Goodness to us herein, and teach us to manifest our Thankfulness for the same, by living in all Piety and Devotion to thee our God, and all due Obedience to our Sovereign Lord the King, and studying to promote Peace and Holiness, Charity and Justice amongst Men; and let thy present Favours fit us for those which are eternal, through Jesus Christ our Lord. *Amen.*

*A Prayer for the Second of September,
being the Fire of London.*

O Almighty God, who hast in many and extraordinary Ways punished this sinful Land, and in a dreadful Fire didst in a most particular manner testify thy Wrath and Indignation against us, and punish the Sins of this wicked Nation; O Lord, do thou teach us to see the things that belong to our *Peace, before they are hid from our Eyes*; and let thy Judgments imprint upon us such a sense of our
mani-

manifold Provocations, and Impieties, that we may amend our Ways and Doings, *and turn unto the Lord our God*, and thy Anger may cease from us. O good God! do thou put a stop to our Luxury, Prophaneness, and Infidelity; but revive amongst us such a Spirit of Seriousness, Piety, and Devotion, that our Lives may be agreeable to the Purity of that Religion thou hast established amongst us; and we may at last receive the End of our Hopes, the Salvation of our Souls, through Jesus Christ our Lord. *Amen.*

A Prayer in the time of any common Affliction or Calamity on the Kingdom.

O Almighty God, who in thy Justice hast laid thy afflicting Hand upon us, and justly punished our crying Sins, in thy Mercy look down upon us; give us a true Sense and hearty Detestation of all our Impieties; and let thy Rod correct us to Amendment, and
our

our Repentance remove thy Judgment, and fit us for thy Pity and Compassion. O turn us, good Lord, and let thy Anger cease from us! And till thou thinkest fit to remove thy Rod, give us Patience under it, and better us by it; and in thy good time deliver us from it: for his sake who suffered for us, Jesus Christ the Righteous. *Amen.*

A Servant's Prayer.

O Almighty God, who in thy Wisdom hast made different Ranks of Men, and givest Blessings suitable to every State and Condition: Look down upon me, and give me Grace to do my Duty with Patience and Diligence, with Fidelity and Chearfulness, in that State of Life in which thou hast placed me, and do thou at last receive me among thy faithful Servants, for his sake who took upon him the Form of a Servant, Jesus Christ. *Amen.*

*A Prayer for the Catholick Church,
and all Christians of whatever Com-
munion.*

O Almighty God, who in thy just Judgment hast permitted some of the once flourishing Churches of Christ to be trodden down by the common Enemy of the Gospel, and others to fall into Errors, and many Divisions to arise amongst the Professors of thy Holy Name, in thy good time have Mercy on thy Church, heal all her Breaches, and unite all *Christendom* into one Fold under the great Shepherd and Bishop of our Souls, Christ Jesus. O do thou arise, and have Mercy upon *Sion*, and let our Heats and Animosities never bring a Scandal upon our Holy Faith; but teach us Charity and Compassion one towards another, and do thou pity and forgive us all; and however distant, and irreconcilable our Opinions, and outward Communion may be, yet do thou unite us in the Bonds of Charity and Holiness, and
teach

teach us to pity and forgive, and pray for one another ; and do thou hear us all, for his sake who is our Mediator and Advocate, Jesus Christ our Lord.
Amen.

A Prayer for Enemies.

O Almighty God, and most merciful Father, who hast Compassion upon all Men, and hatest nothing that thou hast made ; who sendest thy Rain upon the Just, and upon the Unjust, and art merciful to the Evil as well as Good ; forgive and turn the Hearts of all my Enemies. O most Holy Jesus, who diedst for thy Enemies, and didst lay down thy Life to make their Peace, through the Blood of thy Cross, and reconcile us to our God, and one to another ; do thou do good to them that hate me, bless them that curse me, and be merciful to them that have reproached or despitefully used me : Do thou forgive, and teach me heartily to forgive them too, and so to overcome
Evil

Evil with Good, that I may be the Child of my Father which is in Heaven, and receive the Blessing of the Merciful, in thy glorious Kingdom, O blessed Jesus, my only Saviour and Redeemer. *Amen.*

A Prayer for all Protestant Dissenters.

O Most holy Father, who in thy Wisdom didst foresee that an Enemy should sow Tares in thy Field, and Divisions come, and yet in thy Justice hast pronounced a Woe against them by whom Offences come; have Pity and Compassion on the poor misled People in these Kingdoms; forgive all they have hitherto done amiss; and for the future open their Eyes, that they see the Ways of Truth and Peace: Take from them all Prejudice and Passion, all Wilfulness and carnal Ends; and so direct and guide those thou hast appointed to watch over their Souls, that by their Piety and their Prudence, their Patience and Tenderneſs, they may

may be brought into the Bosom of the Church ; and we may be joined together in the same Mind, and in the same Judgment ; and all as one Man unite to stem the Tide of Irreligion and Profaneness ; and so live together in Peace and Piety, that as we have but one Faith, and one Lord, so we may have but one Heart and one Way ; and at last obtain the end of the same common Hope, the Salvation of our Souls ; and all for his sake, who is the Prince of Peace, and great Shepherd and Bishop of our Souls, Jesus Christ our blessed Saviour and Redeemer. *Amen.*

A Prayer for Patience and Content.

O Almighty and most merciful Father, who by thy Providence dost wisely order all things for the Good and Welfare of Mankind, and dost dispense thy Mercies and thy Judgments as seems to thee most expedient to that great End, placing every one in such Circumstances as thou knowest best

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best and fittest for them : Teach me perfectly to resign my self to thy Will; and not only without murmuring, peevishness, or repining, to submit to thy Disposal; but with Patience and Content to acquiesce in whatever Trial or Condition thou hast ordered or appointed for me; that at last, through his Merits who has suffered for us, leaving us an Example that we should follow his Footsteps, I may attain to the Resurrection of the Just; and having submitted to thy Will here on Earth, may with thy holy Angels eternally do thy Will in Heaven; and with them adore and praise thy Name for ever and ever. *Amen.*

A Prayer for Repentance.

O Almighty and most merciful Father, who would'st not the Death of a Sinner, but rather that he should repent and live; and hast commanded all Men every where to repent; have Mercy and Compassion on me, sinful
Dust

Dust and Ashes : Teach me to call my own Ways to remembrance, and with Sorrow and Indignation to look back on my past Iniquities, and mourn for them. The Hearts of Men are in thy hands, O Lord ! and thou turnest them where thou wilt ; O do thou create a clean Heart, and renew a right Spirit within me ! Give me a true Sense of, and a hearty Detestation of, all my Sins ; teach me sincerely to resolve against them, and give me Grace to be true to my Resolutions ; and let my Repentance be such, as is never to be repented of ; a Repentance to Salvation : And all for his sake in whose Name thou hast commanded Repentance and Remission of Sins to be preached to all Nations, Jesus Christ, my blessed Saviour and Redeemer. *Amen.*

A Prayer for Holiness.

O Most holy and eternal Father, who art of purer Eyes than to behold the least Iniquity with Approbation ;
and

and hast declared, that without Holiness no Man shall see the Lord: Do thou purge me from all Filthiness both of Flesh and Spirit; teaching me to deny all Ungodliness and worldly Lust, and to live righteously, soberly, and godly in this present evil World. O make me holy in all manner of Conversation, and holy as thou art holy; and so to live before thee in Holiness and Righteousness all my Days, that at last with thee, O most holy Father! I may receive the Fruits of Holiness; and with them that by well-doing, seek for Glory, and Honour, and Immortality, Eternal Life; and all for the sake of thy holy Child, Jesus Christ the Righteous. *Amen.*

A Prayer for Faith.

A Almighty God, from whom comes every good and perfect Gift, and who art the Author and the Giver of every good thing; do thou purge out my Diffidence and Infidelity; strengthen
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and increase my Faith; let it be vigorous and lively, and let it work by Charity; let it influence my Life and Practice; and teach me so stedfastly to look up to the Author and Finisher of my Faith, that I may chearfully run in the Ways of thy Commandments, and diligently keep thy Statutes; and at last be happy among them that believe, and be received with thy faithful Servants into the Joys of thy Rest, through Jesus Christ our Lord. *Amen.*

A Prayer for Grace.

O Most merciful Father, who knowest me to be set in the midst of so many and great Temptations, that by reason of the Frailty of my Nature, I cannot always stand upright; and hast promised to give thy Spirit to them that ask it: **O** Lord, let thy Grace be sufficient for me! Manifest thy Strength in my Weakness; and in all Trials and Temptations let thy Grace be present with me, that when I am tempted I may

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may not fall, but through thy Assistance escape the Snares of Sin and Folly ; and so run the Race that is set before me, that I may at last obtain the Crown of Righteousness : all which I humbly beg for his sake, who is the Son of thy Love, Jesus Christ my Lord and Saviour. *Amen.*

A Prayer for Content in, and a right Use of Prosperity.

O Almighty God, who knowest how uneasy we are in the midst of Plenty ; how ready to murmur even in the possession of all temporal Blessings ; and when thy Providence is most indulgent towards us, to create to ourselves Occasions to complain : Do thou, O Lord, remove from me all Pride and Peevishness, all Uneasiness and Discontent ; sweeten my querulous Nature, and add to thy other Blessings, a Spirit serene and easy, humble and contented ; and let thy Grace teach me how to abound, to be chearful and

thankful in the Enjoyment of the Blessings thou bestowest upon me ; and so to use them, that they may make me such Friends as will never fail, and fit me for the everlasting possession of true Riches in Bliss, and Glory, thro' Jesus Christ our blessed Saviour and Redeemer. *Amen.*

A Prayer for Temperance.

O Most holy and ever-blessed Jesus, who hast consecrated the Infirmities of Human Nature, by taking upon thee our Flesh ; and not only taught us by thy Example to govern our Passions, and bound our Appetites, but promised to assist in well-doing all that call upon thee : Help me, I beseech thee, for the Glory of thy Name ; and so constantly protect me by thy Grace and Goodness, that no Temptation may betray me to Intemperance ; that my Table may never become a Snare to me ; nor the indulging of my Appetite destroy that for which Christ died ;

died ; but give me a perfect Conquest over my Appetite, and teach me to live up to the strictest Rules of Temperance, that no Disorders of Body or Mind may ever prejudice my Health, or stain my Innocence ; but that in my Body and my Spirit, which are thine, I may glorify thee, O blessed Father, through Jesus Christ our Lord.
Amen.

A Prayer for Meekness and Humility.

O Most merciful Father, who knowest the Vanity and Infirmities of human Nature, and dost promise to pity and forgive them : Have mercy on me, vain Dust and Ashes, and forgive all my Vanity and Ambition : Let not the Reputation, or Opinion of any thing that is great or good in me, puff me up, or make me insolent and uneasy to the meanest Person ! but do thou, O blessed Father ! who puttest a value on the Ornament of a meek and humble Spirit, subdue every proud

and aspiring Thought, and teach me to learn of him that is meek and lowly, and find rest to my Soul from all those uneasy Vanities that attend on Haughtiness and Ambition: And all for his sake, who was the great Pattern of Meekness and Humility, Jesus Christ the Righteous. *Amen.*

A Prayer for Chastity.

O Most holy Father, who art of purer Eyes than to behold the least Iniquity with Approbation, and commandest that we should be pure as thou art pure; do thou purify me from all Filthiness both of Flesh and Spirit: Let no Uncleanness pollute my Body, no Lust defile my Soul; but let my Body be holy and undefiled, as the Temple of the Holy Ghost; and my Soul pure from every unclean Thought and irregular Desire; and all my Words and Actions modest and innocent; and teach me so entirely to conform to the strictest Laws of Chastity, that at last
with

with those that have kept themselves unspotted from the Defilements of the Flesh, I may be a Follower of the Lamb for ever and ever. *Amen.*

A Prayer for Charity.

O Blessed Father, who didst so love the World, as to give thy Son for it! O blessed Jesus, who didst so love thy very Enemies, as to die for them! O blessed Spirit, whose Fruits are Peace and Love; take from me all Rancour and Malice, all Hatred and Bitterness; and pour into my Heart that most excellent Gift of Charity; teach me to overcome Evil with Good, and let my Charity be such as will never fail, but fit me to adore and praise, and love thee for ever and ever. *Amen.*

A Prayer for any married Person.

O Most holy Father, who in Paradise didst appoint and consecrate the

conjugal State, bless thy Servant to whom that holy State has obliged me in the sacred Ties of Love and Duty; teach us mutual Forbearance, and Tenderness, and Kindness to one another; and let a perfect Harmony and Agreement of our Affections, be the Evidence, that by that holy State thou hast made us one: Bless us together with all spiritual and temporal Blessings; forgive all our Failings and Infirmities, and let the most sincere and sacred Love sweeten and endear the Cares that attend that State of Life, and fit us to be ever happy with the God of Peace and Love, through Jesus Christ our Saviour. *Amen.*

A Prayer for any unmarried Person.

O Almighty God, who in thy Wisdom dost proportion and adapt thy Mercies to the Wants and Necessities of Men; do thou, O Lord! who knowest what Dangers and Temptations attend every State, and what Blessings

sings are most needful for it, in thy Mercy bestow upon me whatever in thy Wisdom thou knowest most needful; let no Temptation befall me, but what thou wilt enable me to bear: Sanctify my present State and Condition, and teach me to live in it as becomes the Gospel of Christ; let my Conversation be innocent and prudent, my Reputation untainted, and my Life unblameable: teach me to be contented in whatsoever State I am; let my Demeanour be easy and chearful, free from Soweriness and Disdain, from Pride and Vanity, from Lust and Folly; and preserve me chaste and holy, innocent and undefiled; and all for his sake who is the Lamb without Spot and Blemish, Jesus Christ the Righteous. *Amen.*

A Prayer in the time of Afflictions.

O Most just and holy God, who hast taught us that Afflictions rise not out of the Dust, but are ordered by
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thy Wisdom, and directed by thy Providence ; in thy Mercy and Compassion look down upon me, poor Dust and Ashes, labouring under thy afflicting Hand ; give me Patience under it, and let thy Mercy support me whilst I smart under the Terrors of thy Wrath and Justice ; and thy Grace be sufficient for me, teaching me entirely to resign to thy Will ; and let thy blessed Spirit so direct and guide me in calling my Ways to remembrance, that I may find out the accursed thing that has provoked thy Wrath and Indignation against me ; and so strengthen me, that I may hate, and abhor, and cast from me my dearest Follies, and forsake my beloved Impieties, and thy Anger may cease from me. O thou that killest, and makest alive ! hear my Prayer, forgive my Sin, and turn thine Anger from me, for his sake in whom thou art well pleased, thy beloved Son, Jesus Christ our Lord. *Amen.*

A Prisoner's Prayer.

O Most Holy God, who dwellest in Light inaccessible, yet humblest thy self to behold the Condition of the most miserable Creatures; with an Eye of Pity and Compassion look down upon me: sanctify to me this my sad and afflicted State; give me Patience to undergo it, and deliver me from it in thy good and appointed time: Let thy Wisdom so direct and guide thy Rod, that this Suffering may teach me with Sorrow and Regret, to reflect on my past Sins and Follies, and unfeignedly to abhor and forsake them, and by true Repentance make my Peace with Heaven; that it may be good for my Soul that my Body has been afflicted, and this light Affliction may work for me a far more exceeding and eternal weight of Glory. I confess, O Lord, 'tis just with thee thus to deal with me for my Sins, and reward me for my past Iniquities; but with thee, O Lord, there is Mercy: O let that Mercy

Mercy triumph in my Pardon and Remission, and reward me not according to my Iniquity; but save and deliver me, and make haste to help me, O God, my God. *Amen.*

A Prayer for a Person condemned to Die.

O Most Just and Holy Lord God, who bringest to Light the hidden things of Darkness, and by thy just and wise Providence, dost bring Sin to Shame and Punishment, frustrating the Hopes of wicked Men, visiting their Sins upon them in this present Life, that thou may'st deter others from the Evil of their Ways, and save their Souls in the Day of our Lord Jesus: O Lord, in Mercy look down upon me a wretched and miserable Sinner, who come before thee to confess thy Justice, in making me a sad Example to others. 'Tis just, O Lord, thus to deal with me for my Sins. Nay, O Lord, I must with Sorrow and Shame confess, it would
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be just with thee, should Death eternal be the Wages of my Sins, and everlasting Sorrow the Recompence of my Iniquity : O Lord, I have slighted thy Mercy, and what can I expect, but to be an everlasting Sacrifice to thy Justice ! I have stopt my Ears when thou hast called me to Repentance ; O how just would it be now with thee to stop thine, and not to hear me in this my Day of Trouble ! How oft have I made a Mock of thy tender Offers of Grace and Mercy ! O how just would it be with thee to mock now my Calamity is come upon me ! How have I hard'ned my Heart, notwithstanding all thy Importunities to repent and live, still going on from one Wickedness to another, with greediness acting over the Works of Darkness, and even hating to be reformed ? And what can I expect but that thou shouldest deal with me according to my Sins ? And how sad and deplorable would be my Estate, shouldest thou reward me according to my Iniquities ! But with thee, O God ! there is Mercy ; and thou wilt not
not

not the Death of a Sinner, but rather that he should repent and live. O God the Father of Heaven, O God the Son, Redeemer of the World, have Mercy upon me a Sinner, otherwise miserable to Eternity. O God, who hast so loved the World, that thou gavest thy Son for the Redemption of it, let me not perish. O most Holy Jesus! that camest on purpose to call Sinners to Repentance, and sheddest thy Blood for the Remission of Sins, have Mercy upon a poor Wretch that deserves eternally to die: Pardon and forgive me, and let me find Mercy in this my time of need: Pardon my wilful and my heedless Follies, my Errors, and my crying Sins, particularly that for which I am to die. [*Here mention your Sin for which you are to suffer, and particularly ask God's pardon for it, and then proceed.*] O Lord thou God of Mercy, have pity on the Work of thy own Hands; and look upon me not as I am, polluted with my Sins, but through his Merits, who came to take away the Sins of the World;

World; bury my Sins in his Grave; and however they may rise in this World to shame me, let them never rise in that which is to come, to condemn me: and whatever I suffer here, let me be blessed hereafter among them whose Unrighteousness is forgiven, and whose Sin is covered; and however Men may kill my Body, let my Body nor my Soul never be destroy'd in Hell, but eternally saved, for Jesus Christ his sake, that died to save Sinners.
Amen.

His Prayer for Preparation to die.

O Most Merciful Father, who knowest how frightful Death is to human Nature, and how Sin makes it the Prince of Terror: O fit me for this dreadful Hour that is drawing on, and that great Account I must shortly give; and for this end forgive me all my Sins, which make me afraid and unfit to die; strengthen and increase my Faith, found it upon Christ the true Rock, make it
found

sound and stedfast, and through thy Mercy, O blessed Father, and thy Son's Merits, effectual; awaken my Conscience to a true Sense of, and a hearty Sorrow for my past Impieties; teach and enable me to hate and abhor them; and let my Repentance be such, as thou wilt accept from a miserable Sinner, a Repentance to Salvation. O Lord, inflame and enlarge my Charity, teach me to forgive all the World, to forgive my Judge, to forgive my Accusers, and the Witnesses against me; and if they have done any thing that is amiss, in bringing me to this sad End, do thou forgive them too, and let my Blood never be upon them nor their Posterity. O Holy Father, give Life and Vigour to my Hope; let me neither presume upon, nor despair of thy Mercy: but let thy Mercies, and thy Son's Merits, be the Foundation of my Hope; let that Hope purify me from all Filthiness both of Flesh and Spirit, and let me not be disappointed of, but obtain the End of my Hope, the Salvation of my Soul. O Lord, turn me, that I
may

Part I. *Occasional Prayers.* 113

may be turned ; wash me, that I may be clean ; purge away all my Filthiness and Corruption, and sanctify me throughout ; cloath me with the Wedding Garment, and by thy Goodness, and thy Son's Merits, make me fit for, and then let my Pardon be sealed in Heaven, before I go hence and be no more seen ; and washed in the Blood of that immaculate Lamb, let my Soul be presented before thee pure and spotless ; and so soon as it is separated from my Body, let it be with thee, O blessed Jesus, who didst die to save Souls. O God the Father of Heaven, have Mercy upon me a miserable Sinner ! O God the Son, Redeemer of the World, have Mercy upon me a miserable Sinner ! O God the Holy Ghost, have Mercy upon me a miserable Sinner ! Spare me, O Lord most holy ! O God most mighty ! and deliver my Soul from thy Wrath and everlasting Damnation, and receive it into thy Arms, O most merciful Father, through Jesus Christ my blessed Saviour and Redeemer. *Amen, and Amen.*

A

*A Prayer recommending his Soul
to God.*

O Almighty and most merciful Father, who hast appointed unto all Men once to die, and after this to come to Judgment : O fit me for this dreadful Hour, and that great Account I am to give ! Look upon me through his Merits in whom thou art well pleased ; wash my Soul in his Blood, and save it for thy Mercy's sake. O thou that art the Creator and Lover of Souls, have Pity and Compassion upon mine ! Cleanse me from all my Unrighteousness, and forgive me all my Sins, and with the Tenderneſs and Bowels of a Father, receive a poor Prodigal into thy Arms ; and tho' I have sinned against Heaven, and before thee, and am unworthy to be called thy Servant, yet, O Holy Father, do thou receive me to Pardon and Mercy, for his sake who died for Sinners : Spare me, Lord most Holy ! O God most Mighty ! And deliver me from the Guilt of all my Sins, from
thy

I. Part I. *Occasional Prayers.* 115

thy Wrath, and from everlasting Damnation. O most holy Jesus! who didst lay down thy Life that poor Sinners might not die eternally, and shed thy Blood, that mine might not be upon my head, receive a miserable Wretch to thy Arms: O say unto me, *thy Sins be forgiven*, and receive me with thy faithful Servants into the Joys of thy Rest, and let me be ever with thee. O Lord, into thy hands I commend my Spirit, for thou hast redeemed me, O thou God of Truth! O let it be precious in thy sight, and with the Souls of just Men made perfect, dwell with thee in Glory everlasting, for Christ Jesus his sake, my blessed Saviour and Redeemer. O Lord Jesus receive my Spirit. *Amen and Amen.*

*The Merchant's or Seaman's Prayer to
be used at Sea.*

O Eternal God, who orderest all things according to thy Will, and without whose Blessing and Protection

tection 'tis in vain that we rise up early, sit up late, and eat the Bread of Carefulness ; receive me unto thy Care and Protection ; give thy Angels charge over me, to keep me in all my ways ; and let thy Almighty Goodness preserve me in Health and Safety, among all the Dangers of a boisterous and unruly Element. O thou ! that shewest thy Wonders in the Deep, preserve me from the Terrors of Storm and Tempest, the Violence of the Waves, the Barbarity of Pyrates, and Miseries of Shipwreck ; and make this Voyage safe and prosperous, and me thankful for these, and all thy Mercies, thro' Jesus Christ our Lord. *Amen.*

A Merchant's or Seaman's Prayer in a Storm.

O Almighty God, who mightest justly destroy us in thy Wrath, and suffer us to perish in thy Fury ; O Lord, call not our Sins to remembrance, but have Mercy upon us ; spare us,

Part I. *Occasional Prayers.* 117

us, Lord most Holy! O God most Mighty! O holy and most merciful Saviour, deliver us from that dreadful State. O Lord, save us, or else we perish; say unto the Winds, Peace and be still, and to the Sea, Be thou calm; and let the Winds and the Sea obey thee. O shew us thy Wonders in the Deep, and stretch forth thy Hand to save us! O be thou our Saviour and Deliverer, and make haste to help us, O God my God! But if it be thy Will that our Bodies should perish, good God fit us to die, forgive our Sins, and have Mercy upon our Souls, for Christ Jesus sake. *Amen and Amen.*

A Thanksgiving after a Storm.

O Almighty God, who has shewed thy Power and Goodness in stilling the Rage of the Sea, and the Fury of the Winds, and delivered us from the Jaws of Death, whose Iniquities might deservedly have been our Ruin, who hast shewed thy Wonders in
the

the Deep, and restored us to Safety, when the Sea was ready to swallow, and Destruction to shut her Mouth upon us: Not unto us, O Lord, but unto thy Name be ascribed all possible Thanks and Praise, for this thy great Mercy towards us: Give us all a due Sense of it, and teach us to shew forth thy Praise in giving ourselves to thy Service, and walking before thee in Holiness and Righteousness, till thou shalt call us to thy self, eternally to adore and praise thy Holy Name, thro Jesus Christ our Lord. *Amen.*

A Thanksgiving Prayer after a good Voyage.

O Most gracious God, from whom all good Things do come, and to whom all Thanks and Praise are due, accept the Return of a thankful Soul, for thy Care and Providence over me, in bringing me back to enjoy the Fruits of my Pains and Dangers; make me sensible that all my Dependance

Part I. *Occasional Prayers.* 119

dance is upon thee, and that from thy Goodness I derive all the Mercies that I enjoy ; that it is not my own Care or Conduct, or the Wisdom or Industry of Man, but thy merciful Providence, which is over all thy Works, that has given Success to my Endeavours, and a happy End to all my Fears and Dangers, and do thou give me Grace to be Thankful and shew my Gratitude, by giving up myself to thy Service, and walking before thee in Holiness and Righteousness all my days, through Jesus Christ our Lord and Saviour. *Amen.*

A Prayer before or in a Fight at Sea.

O Almighty Lord of Hosts, who givest Victory in Battle, and on whom alone all Success depends ; in Mercy look down upon us, and be good unto us, as thou usest to be to those that call upon thy Name : be our Keeper and Preserver in the midst of Danger ; cover our Heads in the day of Battle, and deliver us not unto the Will

Will of our Enemies ; let them not triumph over us, nor say, we have prevailed : but let thy Providence watch over us, and preserve us safe among all the Casualties and Terrors of a Fight ; let thy Arm strengthen us, and thy Almighty Power give Success to our Arms : Give us Conduct and Courage ; fit us for the worst that may befall us ; but if it be thy Will, crown us with Victory and Honour, and preserve us in Health and Safety, to praise thee in the Land of the Living, who art the only Giver of all Victory, through Jesus our Sayiour and Deliverer. *Amen.*

A
GUIDE
TO THE
Devout Christian.

The SECOND PART.

CONTAINING
PRAYERS for several Persons, or
a Whole Family, for every Morning
and Evening throughout the Week. To-
gether with Two Shorter, and Two
Longer Forms, to be used any Morn-
ing or Evening.

Also many OCCASIONAL PRAYERS.

*In every thing by Prayer and Supplications with Thank-
givings, let your Requests be made known unto God.
Phil. iv. 6.*

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T H E

P R E F A C E.

*B*Esides those who neglect the publick Service of the Church for want of a due Sense of Religion, there are too many led into the like Neglect upon an Opinion that their own private Devotions are as prevalent and acceptable with God, as those of the publick. Or else, Secondly, That to read and pray in their own Families on the Lord's Day, is all the Duty that Day requires, and God expects from them. And these are the Snares with which the great Enemy to Peace and Holiness deludes many well-meaning People in these Kingdoms; and makes the publick Service of God so shamefully neglected. The first Pretence is so directly opposite to the Spirit and

Temper of Christ, and his Gospel, that teach us to be meek and lowly; to that Charity that vaunteth not itself, and is not puffed up, and to that Humility and Meekness which are the Fruit of the Spirit; that it may be safely said, 'tis the Fruits of spiritual Pride. Nor is the second Pretence better grounded; for there is no one thing in which the Christian World is more unanimous, than in asserting it our Duty to set apart a Portion of our Time for the publick Service of God; and declaring that to be God's publick Service, when the Congregation met in some publick Place, joins together to pray unto, and to praise God. This is that Worship of God for which the seventh Day under the Law was, and the first under the Gospel, is now set apart. And as he would have been thought a will Jew, that did neglect to present himself on their Sabbath, in the Temple, or the Synagogue, to bear a part in the Worship enjoined by his Religion: So they ought to be accounted ill Christians, that neglect the publick
Worship

Worship of God on the Lord's Day more especially, and in that publick manner which the Christians of all Ages have ever practised, and believed a Duty laid upon them by the Christian Religion. For our Christianity does as strictly oblige us to the Tributes of publick Adoration and Praise, due to Almighty God, as the Great Lord and Governour of the World, as to the secret Piety and Devotion which have no other Witnesses than God and our own Hearts: Nor is that a Duty only, but a Favour and a Blessing too; a Blessing every good Christian ought to value, and to manifest that value by a sedulous Attendance upon God's publick Worship, and a reverent and devout Behaviour therein. Let me therefore intreat all such Persons, into whose hands the ensuing Devotions fall, never so far to mistake me, nor themselves, as to think any thing else intended therein, but to assist them in their private Addresses to Almighty God, when they want opportunity more publickly

to serve him; and to judge so modestly of their own Devotions, however frequent or serious, that they may never hinder them from the publick, and therefore more honourable Service of God. And as you tender the Honour of God, and the Interest of the Church and Religion established in these Kingdoms, let not your remissness in coming to publick Prayers, nor your irreverence at them be a Stumbling-Block to those who renounce, nor an Offence to those who own the Communion of this Church; but believe it a Duty which lies upon you, to make use of every Opportunity to join in the publick Service of the Church; and be as serious, affectionate, and devout, when you are praying therein for common Blessings, as when you are entreating God for the Necessities of your own Soul: and do not think your Quality, whatever it be, sufficient to excuse any Indecency in the Service of God, but rather an Obligation to give a good Example to others. But for whispering and talking,
and

and rude and indecent Gestures, and allirreverent Behaviour in the Church, during the time of Prayers, look upon them, as in truth they are, publick Affronts to God and the Religion established; and as you tender the Honour of God and his Church, carefully avoid them: But when you want Opportunity publickly to serve God, the Composures of private Men may be useful; those which follow are therefore wrote under the Title of Prayers for several Persons, or a whole Family, to accommodate such whose Intimacy and Dearness, makes them solicitous to join together even in their private Devotions; and assist those who by any natural Inability cannot, or by some present Aversion, or Indisposition, are unfit to read, and so are incapable of the Benefit of any other Devotions or Prayers but such as may be read to them by others. If the Prayers fixed to the Days of the Week are thought too short, there is a longer Form of Morning and Evening Prayer;

*or there are Prayers for the Church,
or the King, or particular Graces,
which may be added and used together
with them, as in Discretion you think
fit.*

F A M I.

FAMILY PRAYERS

FOR

Every DAY in the WEEK.

PART II.

A Prayer for the Lord's-Day in the Morning.

O Eternal God, in whom we live, and move, and have our Being, and to whom we owe the uttermost Service, that our corrupted Natures render us capable of performing; be pleased to assist us in the holy Offices of this Day, and in thy Mercy accept them: Since thou hast vouchsafed to carry us through the Dangers of the past Night, let the same Providence protect us in the Undertakings of this Day; and the Spirit of Wisdom so

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direct

direct us, that in all our Works begun, continued, and ended in thee, we may glorify thy holy Name. Since thou hast vouchsafed to give us thy Gospel, and to bring Life and Immortality to Light, yet hast not dealt so with many other Nations, nor given them Knowledge of thy Laws; let not our Ingratitude render us unworthy of so great a Blessing, nor our Lust ever so far prevail, as to make that Mercy become a Snare, or force us to chuse Darkness rather than Light, because our Deeds are evil; but let thy Grace so accompany thy Gospel, that it may be a Light to our Feet, and a Lanthorn to our Paths; and by thy Almighty Power a happy Instrument of our Salvation.

For this end, take from us all Blindness and Hardness of Heart, all Tenderness and Affection to Sin; open our Understandings to see the wondrous Things of thy Law, and set our Affections on Things above. Let not the Dulness of our own Hearts render thy Gospel fruitless, nor the Cares of this World, or the Deceitfulness of Riches

Part II. *every Day in the Week.* 131

Riches choak the good Seed of thy Word. Let there be no Enemy to sow Tares, but make the Ground good, and let it bring forth an hundred fold: Let thy Spirit go with us to the House of Prayer, and purge away those Lusts that make it a Den of Thieves, that our publick Services may be acceptable in thy sight, O Lord, our Strength and our Redeemer. Good God, hear us, and answer us, and do more for us than we are able to ask or think, for his sake who sits at thy Right Hand to make Intercession for us, Jesus Christ the Righteous, to whom with thee, and thy blessed Spirit, be ascribed all Honour, and Glory, and Praise, and Adoration both now and for evermore.

Amen.

A Prayer for the Lord's-Day in the Evening.

O Almighty God, who art always more ready to hear than we to pray, and to give more than either we
desire,

desire, or deserve; be pleased to accept our Sacrifices of Praise and Thanksgiving for the Mercies thou hast this Day vouchsafed unto us : For the glad Tidings of the Gospel of Peace, for inviting us to repent and live, and calling upon us to make our Peace with Heaven; be pleased to add one Blessing more to all the rest thou bestowest upon us; that is, Hearts so truly sensible of all thy Mercies, that thy Calls may awake us from our Sleep in Sin, and thy Word be quick and powerful in searching our deceitful Hearts, that a secret Guilt may not escape, nor a darling Sin resist it; but let the Balm of *Gilead* heal all our Maladies; build us up in our holy Faith; let that Faith work by Love; that Love so manifest it self in keeping thy Commandments, that we may enter into Life. And that thy Word may not fall among Briars and Thorns, nor thy preaching in our Streets rise in Judgment against us; be graciously pleased that the powerful Influence of thy blessed Spirit may constantly attend it, and bring it home

Part II. *every Day in the Week.* 133

home to all our Souls. Let the same Hand that plants, give the Increase, and the same Mercy that gives the Seed, prepare the Soil, and let the Increase be an hundred fold; that the Light of thy Gospel that shines round, may point out all our Failings, and shew us what the Lord would have us to do; may teach us to make it our great Business to enquire what we must do to be saved; and kindle such a Zeal as may hasten our Diligence, to work out our Salvation with Fear and Trembling; and among the number of thy faithful Servants intitle us to a Blessing in the Day of our Lord Jesus. Yet lest our Guilt should defeat our Hopes and Prayers, and thy Word fall like Showers or Seeds upon a Rock, that neither mollify nor bring forth Fruit; and our Sins cry loud enough to make us deaf to the Voice of the Charmer: For thy Mercies sake (O Lord) heal our Backslidings, and forgive our Sins; forget our Provocations, pass by our numberless Transgressions, and magnify thy Power in shewing Mercy and Pity;

Pity; spare us, good Lord, O spare thy People whom thou hast redeemed with thy most precious Blood; reward us not according to our Iniquities, but let thy Mercy surmount all our Sins, and thy Goodness triumph in the pardon of all our Follies. O thou merciful Preserver of Mankind, who sparest when we deserve Punishment, and in the midst of thy Wrath thinkest upon Mercy; extend that Mercy to all our Works; and forgive us the Sins even of our holy Things. Let not our Carelessness or our Coldness, our Unpreparedness or our Inadvertency in hearing of thy Word, nor any one of those Impieties we have this day added to our great Account, prevent thy Mercy, or keep back a full and free Pardon of all our Sins: But let thy Son's Merits hide us from thy Vengeance, and cover us in the Day of Wrath. Good Lord, let the same Mercy that has this Day protected us, be our Sanctuary and Protection through the Terrors of the ensuing Night; and the same Goodness that has this Day fed
our

Part II. *every Day in the Week.* 135

our Souls, this Night refresh our Bodies; and keep us safe from Violence and Danger, from sad Accidents and Sin, that we may once more praise thee in the Land of the Living; and by adding time to the Day of our Repentance, we may be so prepared, that when our Lord shall come, he may find us doing of his Will, and in the number of his faithful Servants, receive us into the Joys of his Rest; to whom with the Father, and the Holy Spirit, be ascribed all Honour and Glory both now and for evermore. *Amen.*

A Family Prayer for Monday Morning.

O Eternal God, whose Hand has laid the Foundations of the Earth, and whose Right Hand has spanned the Heavens; who givest Breath to the People upon the Earth, and Spirit to them that walk therein; who art gracious and full of Compassion, slow to Anger, and of great Mercy; who art good to all, and whose tender Mercies are

are over all thy Works: Hear us, O Lord God of *Israel*, who are less than the least of all thy Mercies, and are unworthy to come into thy Presence; but thou hast given us thy Son, and for his sake promised to give us all things; therefore in confidence of his Satisfaction, we presume to offer up our Sacrifice of Praise and Thanksgiving for the Mercies of the Day, and the Night last past; and to call upon thy Name for whatever thou knowest to be needful for our Souls and Bodies: Give us this Day our daily Bread: Let thy Treasure, who fillest all things living with Plenteousness, supply all our Wants and Needs; and teach us so to live upon thy Bounty, as those that must give an account for every Talent they receive; that we may make our selves Friends of our unrighteous *Mammon*; that we may so use the World, as not to abuse it; and so do thy Will, that when the World passeth away, and the Lusts thereof, we may abide for ever and ever, and in the number of faithful

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faithful Servants, enter into the Joys of our Master's Rest.

O Lord, let thy Grace this Day be sufficient for us, and let no Temptation befall us, but what thou enablest us to bear : Let thy Laws that are holy, just, and good, be our Counsellors and our Guide : Do thou make all our Ways righteous in thy sight ; and do thou prosper us in all that we set our hands unto : Teach us to die to Sin, and live unto Righteousness, and let every one that names the Name of Christ, depart from all Iniquities ; purify us unto thy self, and make us a peculiar People, zealous of Good Works ; and let all that call upon thy Name, be holy, as thou art holy : Do good to all that we are bound to pray for ; pardon all our Sins, forgive and convert our Enemies, and bless our Friends ; go along with us this Day in all our Works ; let thy Ways be ours, and do thou keep us in them, and let thine be our Will, that whatever we do, we may do all to thy Glory ; and do thou save us in the Day of our Lord Jesus Christ,

Christ, our blessed Saviour and Redeemer. *Amen.*

A Family Prayer for Monday Evening.

O Lord our heavenly Father, Almighty and Everlasting God, who art a God hearing Prayers, forgiving Iniquity, Transgression, and Sin; hear us, sinful Dust and Ashes, that in the Multitude of thy Mercies come into thy Presence to make our Supplications before thee. O cast us not away from thy Presence, nor take thy Holy Spirit from us; but let his Assistance help all our Infirmities, and make all our Oblations acceptable before thee. Whom have we in Heaven but thee, O Lord! and what is there on Earth that we can desire in comparison of thee and thy Favour! 'Tis in thee we live, and move, and have our Being: If thou but hide thy Face, a weight of Sin and Trouble does readily beset us; if thou take away our Breath, we die,
and

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and turn again to our Dust ; if thou art angry, all our Days are gone, and we bring our Years to an end, as a Tale that is told ; but in thee, O Lord, is our Hope ; thou art our Strength, and our Confidence, and our merciful God : and be thou our Help in the needful time of trouble. Lord, help us against the Law in our Members that wars against the Law in our Minds ; against the Wiles and Subtilties of him who seeks whom he may devour ; and through thy Strength make us Conquerors over all Temptations. Let no Sin get dominion over us ; but say unto us, thou art our Salvation. O Lord, teach us to number our Days, and apply our Hearts unto Wisdom, to redeem our time, because the Days are evil, and to give all diligence to make our Calling and Election sure ; that we may not only have Hope in this Life, but die in the Lord, and be with Christ, which is far better.

Lord, be merciful to all that sit in Darkness, and in the Shadow of Death, bring them into thy Light and thy Truth,

Truth, and guide all our Feet into the ways of Peace; accept our Supplications for all Men, for Kings, and all that are put in Authority. Bless our gracious Sovereign, and all Ministers of Justice under him; make them all zealous of Good Works, and let their Light shine before Men. Be merciful unto this sinful Land, heal the Sores thereof; teach us all to love and fear thee; make us a willing and obedient People, and do thou delight to dwell among us, and do us good. O remove not thy Candlestick from amongst us, but let thy Gospel be a Light to our Feet, and a Lanthorn to our Paths; and teach us all to live as becometh the Gospel of Peace. Bless this Place to which we belong: Let Virtue and Piety, and whatever is praise-worthy, and of good report, flourish and abound in it. Bless all that are near and dear unto us, by whatever Tie and Relation. Now, O Lord, into thy Care and Protection we resign our selves, our Souls and Bodies, beseeching thee not to remember against us our former Iniquities,

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Iniquities, nor to lay to our charge the Sins of this Day; to accept our unfeigned Thanks for all thy Mercies continued or vouchsafed unto us this Day. Lord, receive us this Night into thy Arms, refresh our Bodies with Sleep, defend our Souls from Sin, and let our Persons and Estates, and all that belong unto us be secure from Danger, for Jesus Christ his sake, our blessed Saviour and Redeemer; to whom with thee, and the Holy Ghost, be all Honour and Glory, both now and for ever. *Amen.*

A Family Prayer for Tuesday Morning.

O Almighty God, who art rich in Mercy to all such as call upon thee, and always ready to hear our Prayers, O Lord, bow down thine Ears, and hear us, that fall low before thy Footstool, beseeching thee to bless us, in turning us from all our Iniquities, in writing thy Law upon our Hearts,

Hearts, and making stedfast all our Purposes to keep thy Commandments; teach us to wait all the days of our appointed Time, till our Change shall come; that when the evil Days come, and the Years draw nigh in which there is no Pleasure, we may have so fought our Fight, and may so finish our Course, that the Crown of Righteousness may be ours that is laid up for us.

Lord, be merciful to thy People where-ever dispersed, or however distressed: In Righteousness establish the Throne and the Scepter in Justice; instruct our Counsellors, and teach our Senators Wisdom: Clothe thy Priests with Righteousness, and let the People hear the Law from their Mouths. Defend the Cause of the Fatherless and the Widow, and see that the Poor and Needy have their Right. Reward all our Benefactors a thousand-fold into their Bosoms; bless all our Friends, and forgive our Enemies; bless us also, O our Father, that prostrate ourselves before thee, to praise and magnify thy
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holy Name for all thy Mercies from day to day bestowed upon us, for thy Care and Protection the past Night, and the Mercies thou hast this Morning renewed upon us. O Lord, increase our Thankfulness, as thou increasest thy Blessings. Let thy Hand hold us up this day, and thy Spirit guide us, that we may lay aside the weight of Sin that does so easily beset us, and so look up to the Author and Finisher of our Faith, that we may not be weary in well-doing, but be faithful unto the End, and obtain a Crown of Righteousness, through Jesus Christ our Lord.
Amen.

A Family Prayer for Tuesday Evening.

O Father of all Mercies, who art full of Compassion, and of great Goodness, in Mercy hear us that now call upon thee, trusting in the Promise of thy Son, That thou wilt give us whatsoever we ask in his Name; for
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his sake accept our Persons, and our Prayers, and our Praises, for the Mercies of this day : make us sharers in that remission of Sins that he so dearly purchased. Let his Death atone for us, who deserve everlastingly to die ; and for the Merit of his, let not our Blood be required at our hands ; but let thy Goodness lead us to Repentance, and from his Example, teach us so to follow his Footsteps, that he may be the Author of Eternal Salvation to us that obey him. O do thou be pleased to make us thy People, and delight in doing us good ; and according to thy great Goodness have Mercy on us. O Lord, we must confess, we have sinned against Heaven and before thee, and are not worthy to be called thy Children : O make us thy Servants. There dwells no good thing in our Flesh ; but Sin is always present with us, and our Deeds are Evil, and that continually ; but the Power of thy Grace is able to subdue all things to itself. Do thou work in us both to will and to do of thy own good pleasure.

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sure. Lord, let not ours, but thy Will be done, and let it be done as it is in Heaven. Let thy Ways be known upon Earth, thy saving Health unto all Nations, and let all the Ends of the Earth fear thy Name: quench not the smoaking Flax, break not the bruised Reed, but comfort those that mourn, and give Medicines to heal all their Sickness. Bless our gracious Sovereign Lord, and continue him a Nursing Father of thy Church; direct his Counsellors, and teach our Senators Wisdom. Let Justice and Judgment be executed by all that are put in Authority, and let them not be a Terror to good Works, but to evil. Bless their Endeavours that labour in thy Vineyard. Bless the People of these Kingdoms; teach them all to fear thy Name, from the least to the greatest, and make them the happy People that have the Lord for their God. Bless us also, bless us, O our Father, who commend our Souls and Bodies into thy hands. O remember not our former Iniquities, nor the Transgressions we have this day

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transgressed against thee. Spare us, O Lord most holy, O God most mighty, O Holy and most Merciful Saviour, deliver us not into the bitter Pains of eternal Death; but keep us this Night under thy Protection, and refresh our Bodies for the Service of the next Day: Let not this Night begin our last sleep, but continue us yet longer in the Land of the Living; and as thou grantest us time for, so grant us the Grace of Repentance: O let it never be laid to our charge, that thou gavest us time to repent, and we repented not; but fit us more and more to stand before the Judgment-seat of Christ. Mortify all our corrupt Affections, and perfect in us the Image of thy Son in Righteousness and true Holiness; and make us ready, whensoever it shall please thee to call us to our everlasting home. O Lord, hear us and answer us, and do more for us than we are able to ask or think, for thy Son's sake, Jesus Christ our only Lord and Saviour, to whom with thee and thy Holy Spirit,

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be ascribed all Honour and Glory, both now and for evermore. *Amen.*

A Family Prayer for Wednesday Morning.

O Almighty and most merciful Father, who sparest when we deserve Punishment, and in the midst of Wrath thinkest upon Mercy; who hast not recompenced us after our deservings, nor been extreme to mark what we have done amiss; but thy Blessings have been renewed to us every Morning, and thy Goodness constantly, as the Sun shines upon the evil as well as the good; Lord, what are we sinful Dust and Ashes, that thus thou shouldst be mindful of us; and what is the Son of Man, that thou shouldst thus regard him? We are born in Sin, and conceived in Iniquity; by Nature Children of Wrath, and can plead right to nothing but Damnation: And by our manifold breaches of thy Law, we have improved that right, acquiring a new

Title to a miserable Eternity. Thy long-suffering and forbearance we have despised, nor has thy Goodness led us to Repentance not to be repented of; and what are we to expect, but that this day should begin the day of thy Wrath and Indignation against us? That, Depart from me, I know you not, should be our Doom, and thy Justice and our Demerit kindle that Fire which shall never be quenched: but seeing of thy Mercy we are yet in the Land of the living, and by thy Goodness we are encouraged to hope, that we shall live with thee to all Eternity; and those we have already received, animate our Petitions for new Blessings: Be thou graciously pleased to accept our Thanks and Praise for the Mercies of the past Night; and seeing thou art pleased that that should not be the last Scene of our Lives, nor our Sleep last till the Resurrection, but hast given a fresh Instance of thy Favour towards us, in adding new Minutes to the day of our Repentance; what thy Goodness has made ours, let thy Grace
and

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and Holy Spirit make thine, by consecrating to thy Service, by so governing, guiding, and directing us in all our Actions and Undertakings, that this may be a Day holy and acceptable to thee our God ; and in all our works begun, continued, and ended in thee, we may glorify thy holy Name ; and finally by thy Mercy obtain everlasting Life, through Jesus Christ our Lord.
Amen.

*A Family Prayer for Wednesday
Evening.*

O Almighty and ever-living God, who inhabitest Eternity, and yet humblest thy self to behold the things that are done in Heaven and Earth, and stillest thy self, a God hearing Prayers, a God ready to pardon the Failings, and accept the imperfect Service of thy Creatures ; be pleased therefore to hear from Heaven thy Dwelling-place, and when thou hearest, to forgive us ; and accept the lifting up of our Hands as

an Evening Sacrifice ; let not our Guilts intercept our Prayers, nor turn thy Face from our Petitions ; but let their Importunity for Revenge, be drown'd in that Blood that cries aloud for Mercy, and speaks better things than that of *Abel*. Let not the Provocations of this Day, our Omissions of Duty, our cold or heartless Prayers, nor our repeated Transgressions of thy Law, be brought into account, nor enter into Judgment against thy Servants : Let not the Sins of our Natures, the Sins of this Day, nor those of our Lives, that have exceeded the number of our by-past Minutes, and like the Sands of the Sea-shore are numberless, ever hide the Light of thy Countenance from us ; but lay them all upon his Shoulders, who was wounded for our Transgressions, and bore our Iniquities ; and let them be a part of the Hand-writing nailed to his Cross, that may neither rise to shame, nor condemn us. Be merciful, good God, to the whole Race of Mankind, to all our Friends and Relations, to all who desire our Prayers, to all whom

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whom thou hast put in Authority, or appointed to serve at thy Altar; bless them with such Gifts and Graces, as may fit them for thy Service, and prepare them for thy Glory: and since thou hast commanded all Flesh to come unto thee, and promised to open to those that knock, and that to those that ask it shall be given; be pleased not to cast us out, who with all humility implore thy Pardon for the Iniquities of this day, and prostrate ourselves before thy Throne, to beg acceptance of our Gratitude, and in Thanks and Praise to acknowledge thy Mercies towards us: We confess, that 'tis of thy Mercy that we are not consumed, that the Grave has not this day shut her Mouth upon us, nor Destruction covered us; that we are yet on this side Hell, and our day of Repentance not yet closed up in eternal Night and Darkness: Be pleased to add to thy Mercies, in receiving us this Night under the Protection of thy Providence; let thy Angels be our Guard, and do thou who neither slum-

berest nor sleepest, be pleased to watch over us, that we may be safe from all evil Accidents, our Souls secure from Sin, our Bodies refresh'd with moderate sleep and rest, and we fitted to serve thee throughout our Lives, that living, we may live to thee; dying, we may die in thee; and whether we live or die, be for ever thine. All which we most humbly beg for the sake and merits of thy Son, to whom with thee and the Holy Ghost, be ascribed all Honour, Glory, and Praise both now and for evermore. *Amen.*

A Family Prayer for Thursday Morning.

Hear our Prayers, O Lord, and let our Cries come unto thee, O thou merciful Preserver of Mankind! O be merciful unto us that fear thee, and pity us as a Father pities his Children! Teach our Souls to praise thee, and us, and all thy Works, to speak good of thy Name, for thy merciful
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Goodness that endures for ever upon them that fear thee. O what shall we give unto thee, O Lord, for all the Benefits thou hast done unto us; for giving thy Son to die for us, and shedding his Blood for the remission of our Sins, for making thy Ways known among us, and thy saving Health unto this our Nation; for all the Methods of thy Goodness to lead us to Repentance, and for the Mercies of thy Lash to correct us to Amendment. O let the Balm of *Gilead* heal all our Maladies, and let thy Gospel be powerful to the Salvation of our Souls: And as we praise thee for all thy Goodness unto the Children of Men, so in a more especial manner we praise thee, we bless thee, we magnify thy Holy Name, O Almighty and Everlasting God, that thou hast been good to us that have sinned against thee: O how great has been the Sum of thy Mercies towards us! If we tell of them, they are more than we are able to express, and are like the Sands of the Seashore for multitude. Thou hast formed

us after thy Image, and thou hast provided for us ever since we hanged upon the Breast. Thou hast given us time, and called us daily to Repentance; thou hast watched over us whilst we slept: O Lord, teach us, whom thou hast redeemed, to praise thee, not only with joyful Lips, but with holy and obedient Lives; teach us to live over this, as it were our dying day. O save us from our own wicked and deceitful Hearts, and the Charms of that Sin that is ever present with us, from the Law in our Members, from the Snares of the Devil, and the Deceitfulness of Sin, and let the Honour of thy Grace be great in our Salvation. Direct us in all the Undertakings of this day: Let thy Testimonies be our Delight and our Counsellors, and let us not swerve from thy Commandments; give us Food and Raiment, Health and Plenty, Content and Peace; forgive all our Sins, and let it be our Meat and Drink to do thy Will: Bless all that is ours, and all that are related to us; and do good unto

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unto all Men, especially to the Household of Faith, for his sake who died for all, Jesus Christ the Righteous, to whom, with thee, and the Holy Ghost, be ascribed all Honour and Glory, both now and for evermore. *Amen.*

*A Family Prayer for Thursday
Evening.*

O Lord God of *Israel*, who dwellest between the Cherubims, yet lookest down from Heaven, and beholdest the Sons of Men, knowest our down-sitting and our up-rising, and understandest all our Thoughts, we thy unworthy Creatures bow down and kneel before thee, to confess, that 'tis of thy Mercy that we are not consumed; that thou hast not long ago given us our Portion in that Lake that burns with Fire unquenchable, that thou hast not e'er this time deliver'd us into the Power of the second Death; and we cannot but confess that thou hadst been just, tho' we had thus been judged.

But

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But, O Lord, thy Mercy that is over all thy Works, has been our constant Guard, defended us from day to day, and thy Providence has been about our Path, and about our Bed, and kept us in all our ways, and thy Goodness continually provided for us ; 'tis thou hast kept our Souls this day from destruction, and our Feet from falling, and brought us into thy Presence to offer our Evening Sacrifice ; not unto us, but unto thy Name, O Lord, be the Praise ! O teach our Souls to praise thee, and all that is within us to praise thy holy Name, for the Mercies thou didst renew upon us with the Morning, and thy Protection over us this Day. Lord, pardon whatsoever was offensive to thy purer Eyes ; pass by our Infirmities and our Follies, all our Omissions of Duty, and all the Provocations wherewith we have provoked thee : Teach us daily to grow in Grace, and in all Temptations succour us with thy mighty Power ; and so deliver us from Evil, that we may do thy Will on Earth as it is done in Heaven ; that we may be holy, un-

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blameable, and unrepveable in thy sight, looking for the Day of the Lord Jesus, that whensoever he shall come, he may find us so doing. Accept our Supplications for the Powers thou hast ordained, for our gracious Sovereign, and all that are put in Authority; and receive our Prayers for all Mankind. Let there be but one Fold and one Flock, and let all the Ends of the Earth see thy Salvation. O Lord, to whom the Darkness and the Light are both alike, give thy Angels charge over us this Night, favour us with thy Protection, and refresh our Bodies with such Rest, that we may be fitter to serve thee the ensuing day, in the several Stations in which thou hast placed us. Make us always mindful of our latter End, and of that long Rest thou hast appointed for us, that we may pass the time of our Sojourning here with fear and trembling, and finally be received into the Joys of thy everlasting Rest, through Jesus Christ our Lord. *Amen.*

A Family Prayer for Friday Morning.

O God the Father, who hast so loved the World, that thou gavest thy only-begotten Son that we should not perish: O God the Son! who tookest upon thee the form of a Servant, have Mercy upon us, and hear our Prayers: Let them ascend like Incense, and be merciful unto us, as thou usest to be unto those that fear thy Name. O Lord, our Iniquities are increased over our Heads, and our Trespases are grown up to Heaven; we have added the numberless Transgressions of our Lives to the Uncleanness of our Natures, and daily drinking in Iniquity like Water; and how shall we stand in thy sight, before whom the Heavens are unclean, and who chargest the Angels with Folly! O deliver us, wretched Men, from this Body of Death, and let thy Mercy and Loving-kindness always preserve us from the Judgments that our Sins deserve. Let thy Grace be sufficient for us, and teach us to deny all
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Ungodliness and worldly Lusts, to live righteously, soberly, and godly in this present evil World, and yield all our Members Instruments of Righteousness; and in the Strength of thy own Grace let thy Name be exalted. Let thy Name be glorious throughout the World, and every thing that hath Breath praise the Lord. But in an especial manner let thy Name be had in everlasting remembrance amongst those thou hast translated out of Darkness, and the Shadow of Death, into the Kingdom of thy dear Son. Teach all that cry unto thee, Lord, Lord, to do thy Will; and those that name the Name of Christ, to depart from all Iniquity. Bless us, O our Father, that are here to bless thee for the Mercies of the Night past, to confess that it is of thy Goodness that we are not now receiving our Portion with the Worm that gnaws and never dies, that we have an Opportunity once more to praise thee: Lord, sanctify to us all the Mercies thou bestowest upon us, let this Time teach us to redeem that
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we have lost ; and let thy Forbearance win us to provide for our latter End. Turn us, O Lord, that we may be turned ; O turn our disobedient Hearts to the Wisdom of the Just ! and save us in the number of the true *Israelites*. Let thy merciful Kindness be upon us this Day ; be thou our strong Rock and Defence, and from Sin and Danger now and ever mightily defend us. Bless all that we are bound to pray for, all that are related to us, and whatever thy Bounty has bestowed upon us ; and so guide us by thy good Spirit, that in all our Works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlasting Life, through Jesus Christ our Lord. *Amen.*

A Family Prayer for Friday Evening.

O Almighty and ever-blessed Father, who art glorious in Holiness, fearful in Praises, doing Wonders, and whose glorious Name is exalted above all

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all Blessings and Praise: Hear us, O thou God of the Spirit of all Flesh, and let our Prayers come unto thee as Incense, and the lifting up of our Hands be acceptable as an Evening Sacrifice. O deal not with us according to our Sins, neither do thou reward us according to our Iniquities, for the Angels are impure in thy sight, and Man that is born of a Woman cannot be clean: Thou didst at the first make us after thy Image, little lower than the Angels, and crown Human Nature with Glory and Honour; thou madest us upright, but we corrupted our selves; have been Transgressors from the Womb, and ever since we were born have gone astray; we have been vain in our Imaginations, having our Hearts darkned; and they have been deceitful above all things, and desperately wicked; we have been alienated from the Life of God, through the Blindness that is in us; our Hands have been laden with Iniquity, our Feet swift to run in the Ways of Destruction, and all our Members have been Instruments
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of Unrighteousness. O how long have we cast thy Laws behind our backs, and hated to be reformed! and how shall we stand before thee, when thy Jealousy burns like Fire, and thou shalt come to take vengeance upon all our Sins! O Lord, we cannot say that we have not sinned, for then we shall deceive ourselves; nor can we answer thee for one of a Thousand: Nay, shouldest thou enter into Judgment with us for the Sins of this day only, in thy sight we could not be justified. We therefore fly from thee as a Judge, to thee as a Saviour, beseeching thee, O God the Father of Heaven, O God the Son Redeemer of the World, to have Mercy upon us, miserable Sinners! Spare us, good Lord, O spare thy People thou hast redeemed with thy most precious Blood: Forgive our past Transgressions; and for the future, teach us to redeem our time, to run the way of thy Commandments, and to walk before thee in Holiness and Righteousness all our days.

Lord,

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Lord, bless thy People all the World over; bless this Kingdom to which we belong, make ours that blessed Nation, whose God is the Lord, and chuse the People of this Land for thy own Inheritance. Protect the Defender of the true Faith: Let Magistrates be a Terror to evil Works, and not bear the Sword in vain. O Lord, the Harvest is great, send forth Labourers into thy Vineyard, and be thou with them unto the end of the World, that they may bring many Souls to Righteousness; and so prosper thy Word, that it may save their own Souls and them that hear them.

Now, O Lord, into thy hands we commend our Souls and Bodies, our Friends and Relations, and all that belong unto us, beseeching thee to watch over us this Night, to refresh our Bodies with moderate Rest, and to deliver us from Evil, for thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

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A Family Prayer for Saturday Morning.

O Almighty God, who hast promised to hear the Petitions of those that ask in thy Son's Name, in Mercy incline thine Ears to us, who in confidence of his Merits, prostrate ourselves before thee, to confess our Sins, to implore thy Pardon, and thankfully own thy Goodness towards us, in raising us up this Morning in Health and Strength, and bringing us once more into thy Presence. O Lord, open thou our Lips, that we may shew forth thy praise, that we may thank thee, O Father, Lord of Heaven and Earth, for all thy Mercies, that thou hast revealed unto us thy Gospel, that is hid from those that perish; that thou hast sent forth thy Light and Truth to guide our Feet, whilst so great a part of the World sits in Darkness, and in the Shadow of Death, and have no knowledge of thy Laws; that thou hast given us so long a day of Repentance,
and

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and daily poured thy Benefits upon us. O let all thy Mercies turn to account, and let not the least of all thy Blessings be lost upon us, but do thou sanctify us throughout, that our Souls and our Bodies, that are thine, may praise thee; that we may tell of thy Salvation from day to day, and all the ends of the Earth may fear thy Name. And because we cannot stand in thy Sight, if thou shouldest be extreme to mark what we have done amiss, O Lord, deal not with us according to our Sins, neither do thou reward us according to our Iniquities. Spare us, good Lord! O spare thy People, whom thou hast redeemed with thy most precious Blood! And because our Sufficiency is of thee, and without thee we can do nothing, turn us that we may be turned, and wash us that we may be clean, that we may delight in that which is good, and keep thy Statutes unto the end. Direct us this day in thy Ways. Let all our Discourses be such as will administer Grace to the Hearers, remembering that for idle Words we must give an Account
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in the Day of Judgment. Let all our Actions be lawful and right, and then do thou prosper the Work of our hands : O prosper thou our handy-works, for Jesus Christ his sake. *Amen.*

A Family Prayer for Saturday Evening.

O Most glorious and ever-blessed Lord God, we thy most unworthy Servants with all Humility prostrate ourselves before thee, not trusting in ourselves, but in thy Mercy that will abundantly pardon, and in his Merits who has reconciled us by his Death, and made our Peace by the Blood of his Cross : He is the Strength of our Confidence, and in him alone we place all our Hopes ; but of ourselves, we cannot but acknowledge that we are unworthy to come in thy Presence, and to be called thy Servants, and much more to be called thy Children ; that we were conceived in Sin, and brought forth

forth in Iniquity ; that we have been Strangers from the Womb, and gone astray ever since we were born ; that we have too too often despised thy gracious Tenders of Mercy and Forgiveness, and made slight of all thy Fatherly Chastisements to correct us to Amendment : The Arrow that has killed by day, that has come so nigh our Dwellings, and killed Thousands in our Streets, has not killed one of our Lusts ; and though thou hast often corrected us in thy Judgment, when we deserved to be corrected in thy Wrath and brought to nothing, yet still we have multiplied our Transgressions against thee. When thou givest us Meat enough, we eat thy Bread, and by our Intemperance or Unthankfulness, we lift up our Heel against thee ; we slightly pass over thy Laws, despise thy Sanctions, and contemn thy Precepts ; we trample upon thy Word, abuse thy Ordinances, and resist thy Spirit that should seal us to the day of Redemption. O who are we, that thy Spirit should strive with Dust and Ashes !

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That thou shouldest send thy Son, that we should not perish, and give him to die, that we might obtain everlasting Life, and deliver him to be wounded and bruised, to make us partakers of that fulness of Joy that is in thy Presence, and those Pleasures that are at thy right Hand for evermore! O Lord, vouchsafe to add to all thy Mercies, in creating a new Heart, and renewing a right Spirit within us, and making us thankful for all thy Blessings. Teach us to deny Ungodliness and worldly Lust, to live righteously, soberly, and godly in this present evil World; prepare us for whatever Troubles thou wilt lay upon us; fit us for Death and Judgment, and that great Account we are one day to give, that whensoever thou shalt come, thou may'st find us so doing, that we may finally be received into the Joys of thy Rest.

Be merciful to the universal Church, particularly to that Vine which thy own right Hand has planted in these Nations. Let not the wild Boar out of the Forest devour it, nor the little
Foxes

Foxes pull off her Grapes, but let Peace, and Charity, and Piety, and whatever else is praise-worthy, flourish and abound: Let Peace be within her Walls, and Prosperity within her Palaces, and let those prosper that pray for the Peace of our *Jerusalem*. Bless our gracious Sovereign, and all that are put in Authority; make their Virtues as eminent as their Places, and let their Light so shine before Men, that from their Examples we may learn to glorify our Father which is in Heaven. Be merciful to all that mourn, speak Peace to all that are troubled in Conscience, let the Comforter give Medicines to heal their Sickness. Relieve the Poor, and defend the Fatherless, and see that the Needy have their Right. Bring down the high Looks of the Proud, and let not their wicked Imaginations prosper; but let Virtue be encouraged. Let Godliness prosper, and let it be the great Business of all that call upon thy Name to depart from all Iniquity. Good Lord, with an Eye of Pity and Compassion look down upon us that now humble

H

our.

ourselves before thee ; do thou spare,
 tho' we deserve Punishment, and in the
 midst of Wrath think upon Mercy ;
 pass by our Iniquities, and pardon all
 our Offences, particularly those of
 this Day : Enlarge thy Mercy, and de-
 clare thy Goodness unto us sinful Chil-
 dren of Men, in receiving us this
 Night into thy Care and Protection.
 Let thy Angels be our Guard, and thy
 Power now, and evermore mightily de-
 fend us. Defend us from the Snares of
 the Destroyer, from the Violence and
 Fury of wicked Men, and from our
 great Enemy, the Corruption of our
 Natures ; and so give our Bodies re-
 freshment, and bless that Refreshment
 thou art pleased to give, that we may
 once more praise thee in the Land of
 the Living, that we may be fitted for
 thy Service on thy own Day, and keep
 holy thy appointed Day of Rest, that
 we may once more be telling of thy
 Salvation in the Gates of *Sion*, laud
 thee amongst the Multitude, and praise
 thee in the great Congregation ; all
 which we humbly beg in his Name,
 and

and for his sake, in whom thou art well-pleased, Jesus Christ our only Lord and Saviour. *Amen.*

*A Family Prayer for Preparation
for Death.*

O Most Just and Holy God, who hast appointed unto all Men once to die, and after that to Judgment, where every one must receive according to what is done in the Body, whether it be good or bad: O Lord, prepare us for this great and dreadful Day, and make us such as thy Son will vouchsafe to own before the Angels; pardon our many and crying Guilt, wash us thoroughly from our Offences, and cleanse us from all our Sins, that when this mortal Life is ended, we may rejoice in thy Favour, may pass from Death to Life, and be for ever happy in the Felicities of thy Chosen. But lest our God should come in a Day and an Hour that we look not for him, and appoint us our Portion with Unbelievers, Lord, teach us to attend the

Coming of the Bridegroom, and wait all our days till our Change shall come; that when these corruptible shall be changed to incorruptible Bodies, and we put off these filthy Rags, we may be clothed with Immortality, and live for ever with him that died for Sinners, Jesus Christ our Lord and blessed Saviour. *Amen.*

*A short Morning Prayer for a Family,
when there is not time for a longer.*

O Almighty and most merciful Father, who hast been our Helper and Protector, when we were unable to help ourselves, and hast shewed thy Mercy and Loving-kindness to us, in preserving us the Night past, and hitherto of this day: we bless and magnify thy holy Name for this and all thy Mercies, from day to day vouchsafed unto us. O Lord, in Mercy continue thy Favour towards us, enlarge thy Compassion in taking us this day into thy Care; bring to nought all the

De-

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Devices of the Wicked against us, make their Counsels of none effect, and let not their Imaginations prosper; defend us from the Power and Prevalence of Temptations, from the Snares of the World, the Flesh, and the Devil, and let not Sin get dominion over us; send forth the Light of thy Spirit, and thy Grace to guide us, make all our Designs harmless and innocent, and bless us in all our Undertakings, for Jesus Christ his sake. *Amen.*

*A short Evening Prayer for a Family,
when there is not time for a longer.*

Good God, be merciful unto us, in the pardon of all our Sins, particularly those of this day, whether by Thought, Word, or Deed, committed against thee. Be pleased to accept our Thanks and Praise for all thy Mercies, whether Spiritual or Temporal, vouchsafed unto us, particularly those of this day. O gracious Lord, to whom Mercy belongs, bless us, we

befeech thee, O our Father: Be merciful unto the whole Race of Mankind, to all our Friends, our Relations, our Kindred, our Acquaintance, to all who desire our Prayers, to all whom thou hast put in Authority, or appointed to serve at thy Altar. Be pleased to continue thy watchful Eye of Providence over us, and all that belongs unto us; secure and defend us from all evil Accidents, Sin, and Danger; let no Evil come nigh our Dwelling, nor the Wicked approach to hurt us. Let our lying-down be in Peace and Safety, and let our Rest be such, that in Health and Strength we may rise again to praise thee, and serve thee in our several Places in Holiness and Righteousness all the days of our Life, through Jesus Christ our Lord. *Amen.*

A longer Family Prayer for any Morning.

O Immortal, Invisible, and only Wife God, before whom the Nations are as a Drop of the Bucket, and are counted as a small Dust of the Balance, thou, even thou, art God alone; thou hast made the Heavens and the Earth, and all things that are therein; and thou preservest them all: Thy Name is *Jehovah*, and thou art the highest over all the Earth; thou hearest Prayers, and to thee all Flesh should come: Hear us, O Lord, from Heaven thy dwelling-place, and when thou hearest, forgive us that are less than the least of all thy Mercies, who were conceived in Sin, and brought forth in Iniquity, who are prodigal Children, unprofitable Servants, of polluted Lips and uncircumcised Hearts. O let thy good Spirit help our Infirmities, and make Intercession for us; shed abroad thy Love in our Hearts, stir up our Souls to lay hold on thee,

that we may not seek thy Face in vain ; have respect to the Prayers of thy Servants, hearken to our Cry and our Supplications, that pray before thee this day. O Lord, thou madest Man upright, but he has corrupted himself, and sought out many Inventions : Thou didst plant our first Parents a noble Vine, a right Seed, but they turned quickly into a degenerate Plant of a strange Vine, and we their Off-spring are a Seed of Evil-doers, a sinful People, laden with Iniquity, wise to do Evil, but foolish to do that which is Good, casting thy Laws behind our backs, and hating to be reform'd. O how often is it that we will not know the Ways of Peace, and that thy Fear is not before our Eyes, that with greediness we run into the Ways of Destruction, as if we had made a Covenant with Death, and were at an Agreement with the Grave, chusing Darkness rather than Light, turning thy Grace to Wantonness, grieving and quenching the Spirit whereby we should be sealed to the Day of Redemption, and treasuring

firing up for ourselves Wrath against the day of Wrath, and revelation of the Judgment of God. O holy Jesus, how just would it be with thee to deny us before the Angels, that have so often denied thee before Men, and say unto us, *I know ye not, depart from me, ye workers of Iniquity?* But thou wouldest not that any should perish, but that all should come to Repentance; thou wouldest not the Death of a Sinner, but rather that he should return and live; thou camest to save Sinners, and through thy Resurrection we have a lively Hope. O let it be unto thy Servants according unto thy Word, and let us not be disappointed of our hope! Blot out the hand-writing that is against us, and nail it to thy Cross; take away our Iniquity, and receive us graciously: Strengthen us with thy Spirit in the inward Man, teaching us, that denying Ungodliness and worldly Lust, we may live righteously, soberly, and godly in this present evil World; purge our Consciences from dead Works, to serve thee the living God;

that we may work out our Salvation with fear and trembling ; and whilst it is called to-day, make our Calling and Election sure, that our Bodies may be a living Sacrifice, holy and acceptable to God, and all our Members Instruments of Righteousness ; that continually abounding in the Work of the Lord, and confessing Christ before Men, we may be owned before the Angels, and finally attain to the Resurrection of the Just, and be saved in the number of the true *Israelites*.

Good Lord, enlighten those that sit in Darkness, and in the Shadow of Death ; guide their Feet into the Ways of Peace, and daily add to the Church such as shall be saved ; continue thy Loving-kindness to them that know thee ; let them rejoice that know thy Name, and put their trust in thee ; and let every one that names the Name of Christ, depart from all Iniquity. Bless this Nation to which we belong ; teach all to fear thee, from the least to the greatest : Do thou delight to dwell among us, and make us that happy People.

People who have the Lord for their God. Bless thy anointed Servant, our gracious Sovereign, and deliver him not into the Will of his Adversaries. Let Peace flourish in his days, and Justice run down like a mighty Stream; and grant us such Governours as may be a Terror to evil Works, and an Encouragement to those that do well. Bless those that labour in the Word and Doctrine, give them Courage boldly to rebuke Vice, make them such Workmen as need not be ashamed: let them not do the Work of the Lord negligently; give them Understanding, Zeal, and Diligence answerable to their great Calling, and let thy Word prosper in their hands, to the Salvation of their own Souls and those that hear them. O thou that art a Helper of the Friendless, defend the Cause of the Fatherless and Widow; uphold those that fall, raise up those that are bowed down, and give Medicine to heal all that are in Sicknes; speak Peace to the Wounded in Conscience, and give them a sight of thy Mercy, to whom
the

the Tempter or their own Sins suggest Despair; tho' thou hide thy Face from them for a Moment, with everlasting Kindness have Mercy upon them, and so direct thy Judgments, that presumptuous Sins may not get Dominion over any one Soul: Shew Mercy to all that desire or need our Prayers, be good to our Friends, and forgive our Enemies; lay not their Sin to their charge. O Lord, open our Lips, that our Mouth may shew forth thy Praise, for all thy Mercies continued to us, for the Protection of the past Night, and bringing us once more into thy Presence. O Lord, watch over us this day for our good! Thou that spiest out all our ways, make them so direct, that we may keep thy Statutes. O knit our Hearts unto thee, that we may fear thy Name! Let thy right Hand defend us, thy Arm hold us fast, and secure us from, or succour us in the midst of Danger. Let not any one Temptation get dominion over us, but teach us to eschew Evil and do Good. Let thy holy Spirit help our Infirmities, make
our

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our Thoughts innocent, our Works unblameable, and our Actions such as may afford us comfort when we shall be judged according to what we have done in the Body. O be with us in all our Undertakings! Bless us in all that we set our hands unto: Bless, bless us, O our Father, and do more for us than we are able to ask or think, for Jesus Christ his sake our blessed Lord and Saviour, in whose Words we are taught to pray, saying.

Our Father which art, &c.

A long Family Prayer for any Evening.

O Almighty God, who dwellest in Light which no Man can approach unto, and in whose sight there is no Creature that is not manifest, who keepest Mercy for thousands, forgivest Iniquity, Transgression, and Sin, who art a God ready to pardon, gracious and merciful, slow to Anger, and of great Kind-

Kindness, and never forsakest those that seek thee, who deliverest the Needy when he crieth, the Poor also, and him that hath no helper; who tookest us out of our Mother's Womb, and hast been our God ever since we were born; hear us, O Lord! who worship and fall down, and kneel before thee, our Maker, to give unto thee the Honour due unto thy Name, to bring an Offering of Praise, and seek thy Face, to offer unto thee a Sacrifice of Thanksgiving, and call upon thy Name; give ear to our Prayers, O God, and hide not thy self from our Supplication. Let our Prayers be set before thee as Incense, and the lifting up of our Hands as an Evening Sacrifice. We cannot hide our Sins from thee, before whom Hell is naked, and Destruction has no covering: we therefore humble us before thee, to confess our manifold Sins and Iniquities: O teach us so to confess and forsake them, that it may be just and faithful with thee to forgive us our Sins,

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Sins, and cleanse us from all Unrighteousness.

O Lord, what are we Men that thou shouldest be mindful of us, and we Sons of Men, that thou shouldest regard us: We are a Seed of Evil-doers, by Nature the Children of Wrath, born with a Law in our Members, that is still warring against the Law in our Minds, and striving to bring us into Captivity to the Law of Sin. O wretched Men that we are, who shall deliver us from this Body of Death! for when we should do good, evil is present with us, and without thee we can do nothing, but sin against thee! Our Imaginations have been vain, and our Hearts desperately wicked; our Wills in Bondage to Corruption, and all our Members Instruments of Unrighteousness. O how often have we broke thy Laws, that are holy, just, and good! How often have we abused thy tender Offers of Mercy and Forgiveness, and not suffered thy Goodness to lead us to Repentance! and tho' thou hast chastened and corrected
us,

us, how long have we hardened our Hearts, and refused to return! O how great is the number of our Sins! if we tell of them, they are more than we are able to express, and like the Hairs of our Head, and the Sand of the Sea-shore for multitude. How just had it been with thee, O Lord! long e'er this time, to have given us our Portion with the Worm that gnaws and never dies, and in that Fire that burns, and shall not be quenched! How justly mightest thou have consumed us in thy Wrath, and sent us to that Place where there is nothing but weeping, and wailing, and gnashing of Teeth, and given us the Wages of Sin, even Death eternal; but thou hast promised, that when the Unrighteous forsakes his ways, and the Sinner his doings, he shall not die, but live. O remember thy Loving-kindness, and pardon our Iniquities, for they are great, for his sake that was born and came into the World that he might save Sinners, that he might be a Propitiation for the Sins of the World, that he might quicken those
that

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that were dead in Trespasses and Sins, and save that which was lost. For his sake, save us that deserve eternally to die; save, Lord, or else we perish! O despise not the Work of thine own Hands! but be unto us a God forgiving Iniquity, Transgression, and Sin, and say unto every one of our Souls, I am thy Salvation. Do thou forgive the Transgressions of our whole Lives, particularly of this day; and when thou hast made us whole, teach us to sin no more, lest a worse thing come unto us. Thou art the God of all Flesh, and there is nothing too hard for thee; O let not Sin reign in our mortal Bodies, but redeem us from our Iniquities, and purge our Consciences from dead Works to serve thee the living God. Order our steps in thy Word, and let not any Iniquity have dominion over us; write thy Law upon our Hearts, put a new Spirit within us, and make us free from the Law of Sin and Death. O good God, sanctify us throughout, that our whole Spirit, Soul, and Body, may be preserved

served blameless, till the coming of our Lord Jesus Christ. Teach us so to number our days, that we may apply our Hearts to Wisdom; fit us for the worst of Changes, prepare us for Death and Judgment, and that great Account we are one day to give. Teach us so to wait the days of our appointed Time, that our Lord may not come in an hour that we look not for him; but make us all fit to die, and then come, Lord Jesus, O come quickly! Lord, shew Mercy to all that sit in Darkness, and in the Shadow of Death; give the Heathen knowledge of thy Laws, and guide their Feet into the ways of Peace. In a more especial manner be good to all that call upon thy Name; O make all our ways so direct, that we may keep thy Statutes; and teach us not only to cry, Lord, Lord, but to do the Will of our Father which art in Heaven. Shew Mercy to this sinful Land to which we belong; pardon our many and our crying Sins; teach us all to fear thee from the least to the greatest; make us a willing and obedient

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dient People ; plant thy Love and Fear in all our Hearts, and then suffer not thy displeasure to arise against thy People and the Sheep of thy Pasture ; unite our Divisions, and heal our Distractions, and teach us to follow Peace with all Men, and keep the Unity of the Spirit in the Bond of Peace. And for the sake of this Church and Nation, bless thy anointed Servant thou hast appointed to rule over us ; bring to nought all the Counsels of the Wicked against Him, let their Malice fall upon their own Heads, but upon Him let the Crown flourish. Bless all His Royal Relations, make them zealous of good Works, and crown them with Glory and Immortality. Bless all the Ministers of Justice, give them Zeal for thy Glory, make them a Terror unto evil Works, and Encouragers of those that do well. Bless the Lot of thine Inheritance, the Tribe of *Levi*, give them Innocence and Prudence, and let them shine like Stars in the midst of a crooked and perverse Generation. Give them Courage boldly to
re-

rebuke Vice, give them Zeal and Piety, and Wisdom answerable to the Necessities of the present Age, and their high Calling ; make them Examples to their Flocks, and bless thy Word to the Salvation of their own Souls and those that hear them. Lord, be good to all that need or desire our Prayers ; bless all our Friends and Relations, and let all that are dear to us be so to thee ; bless those that curse us, and accept our Prayers for those that have, or would despitefully use us. Remember for good this Place to which we belong ; let Brotherly Kindness and Charity, and whatever else is praiseworthy, dwell amongst us. O Lord, in mercy accept our Sacrifices of Thanks and Praise for our Health and Strength, for prolonging our days of Repentance, and giving us so many Invitations to repent and live ; and for all the Mercies of this day, and from day to day vouchsafed unto us. Now, O Lord, into thy Hands, as into the Hands of our faithful Creator and Redeemer, we commend our Souls and Bodies, and
all

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all that belong unto us; let thy Providence be our Defence, and thy Angels our Guard; defend us from the Malice of the Devil and wicked Men, from all Sin, sad Accidents, and Danger; do thou that neither slumberest nor sleepest, make us dwell in safety: Let not any Evil come nigh our dwelling, or approach to hurt us; but refresh our Bodies with moderate Sleep and Rest, and bring us once more to praise thee in the Land of the living: All which we humbly beg for his sake that has promised to give whatsoever we ask in his Name; to whom with thee and thy Holy Spirit, three Persons and one God, be ascribed all Honour and Praise, both now and for evermore.

Amen.

Short

Short PRAYERS to be added to
any of the foregoing.

A Prayer for the KING.

ALmighty God, by whom the
Powers that be, are ordained,
and by whose especial Care thy anointed
Servant our Sovereign Lord the King
has been raised unto, and established
on the Throne of his Ancestors, con-
tinueth thy Favour and Mercies towards
him, make him a great Example of
Virtue, a zealous Defender of the
Church and Religion established in these
Kingdoms, and a happy Father of his
Country; and make all his Subjects
sensible that He is thy Minister for our
good, that his Person and Authority
may be sacred, and the chearfulness of
our Obedience make him always easy
in the discharge of that great Trust thou
hast reposed in him; and after a long
and peaceful Reign, crown him with
Glory

Glory and Immortality, for Jesus Christ his sake. *Amen.*

A Prayer for Pardon, Faith, Repentance, Grace, Holiness, and Perseverance.

O Most Merciful and Almighty Father, who art able out of stony Hearts to raise up Children unto *Abraham*, and make us here, such as thou wilt accept hereafter; in Mercy forgive all our Sins, let them never rise in this World to shame us, nor in that which is to come to condemn us; let thy Mercy, and the Merits of thy Son, be the foundation of our Faith, and the Assistance of thy Spirit make it strong and stedfast, active and vigorous, and effectual to the Salvation of our Souls: Give us a due sense of the Guilt and Danger of our Sins, teach us to hate and abhor them, and by a severe, holy, and timely Repentance, fly from the Wrath to come. Let thy Grace be powerful in us to the beating down the strong Holds of Sin and Satan, enabling
us

us to mortify our Lusts, to subdue our Corruptions, and overcome all Temptations to Sin and Vanity. Lord, make us holy in all manner of Conversation, that our Lives may be such as become the Gospel of Christ, and our good Works an Ornament to our holy Profession, and that in good time we may reap, if we faint not; let Perseverance crown our Piety, and so direct and guide us all our days, that by patient Continuance in well-doing, we may seek for Glory, and Honour, and Immortality, and Life eternal, for Jesus Christ his sake, our most blessed Saviour and Redeemer. *Amen.*

*For Justice, Charity, Thankfulness,
and Chastity.*

O Eternal Father, who knowest what Sins beset us, and what Temptations most readily prevail upon us, do thou watch over us for our good, and be our constant guard and guide; let not a desire of any thing in this World, ever tempt us to deceit or fraud, to be-

betray us to the least Injustice, but do thou teach us to be just to our Sovereign, in giving him the Tributes of Loyalty and Obedience, of Love and Honour, the things that are his; and to all our Equals teach us to do as we would be done unto, and in all our Actions to do justly. Open our Hearts to forgive our Enemies, and do good to them that hate us. Make us tender of the welfare, and compassionate to the suffering of others; and let us never forget that to do good and to communicate, are the Sacrifices with which God is well pleased. Give us a due sense of all thy Mercies, and never let us fail to return thy Blessings in Thanks and Praise, and study to shew forth our Thankfulness, not only in our Lips, but in our Lives. Deliver us from the Power and Prevalence of Lust, and Wantonness, and sanctify us throughout, that our Bodies may be preserved holy and undefiled, and we at last may be blessed, among them that are sanctified, through Jesus Christ our Saviour and Redeemer. *Amen.*

*For Patience, Humility, Content,
and Temperance.*

ALmighty God, in whose Hands are the Hearts of Men, and from whom comes every good and perfect Gift, in Mercy look down upon us, who of ourselves can do nothing but sin against thee: Thou knowest what we are, and remembreſt whereof we are made, and how apt we are to forget it: Let thy Goodneſs ſupply all our Defects, and thy Mercy help our Infirmitie; make us perfect Maſters of our Paſſions, that the harſheſt Diſpenſations of thy Providence may never be uneaſy to us, nor any Provocations from Men ever hurry us to rage, paſſion, or impatience; but amidſt the trials we meet with here, teach us to preſerve a calm and eaſy Temper, a Spirit ſerene and gentle, and eaſy to be intreated: Root out that Pride and Vanity that cleave ſo cloſe to our corrupted Natures, and give us that meek and humble Temper that may be of

of great Price in the sight of thee our God, and render us acceptable and useful unto Men. Give us such a sense of thy Wisdom and our own Demerit, that we may think those Circumstances fittest for us that thou appointest, and the worst Condition we can be in, better than we deserve; that we may entirely resign ourselves to thy Will and Conduct, and be content in whatever State thou art pleased to place us. Finally, we beseech thee that thou wouldest not suffer the Temptations to Intemperance to prevail upon us, nor our Apperites ever to ensnare us; do thou teach us Temperance and Sobriety, and so constantly assist us, that amidst all the Allurements to Rior and Excess, our Bodies may be preserved pure and undefiled, as Temples of the Holy Ghost; and all for his sake who was made Man, Jesus Christ our blessed Saviour and Redeemer. *Amen.*

*A Prayer for the Prosperity of the
Church and Religion established in
these Kingdoms.*

O Almighty God, who hast made these Nations happy in a wise and regular Reformation; and, notwithstanding our great Unthankfulness and Provocations, continued to us the Purity of thy Gospel, and preserved thy Church and Religion amongst us; and, to compleat our Happiness, vouchsafed to both the Favour and Protection of thy Anointed Servant our most gracious Sovereign: O Lord, give us all a due sense of these thy Mercies, and teach us to manifest our Thankfulness to thee our God, by Piety and Obedience, by Holiness and Charity; and to our Prince by the most sincere and hearty Reverence to his Person, and religious Obedience to his Laws: And do thou, O Lord, preserve this Church which thy own right Hand hath planted; defeat the Malice and Designs of all her Enemies, and let her

her flourish in these Kingdoms so long as the Sun and Moon shall endure; and let that Religion and Way of Worship established amongst us, be ever blessed with thy Favour and Protection. Let neither the Malice of the Devil, or wicked Men, nor our own Impieties, ever rob us of such invaluable Blessings; but continue them happy Instruments of Salvation to these Kingdoms, till all the World shall be one Flock under the great Shepherd and Bishop of our Souls, Jesus Christ; to whom, with thee and the Holy Ghost, be all Honour and Glory both now and for ever.
Amen.

A Prayer to be used by a Family for a Sick Man.

HEarken unto us, O Lord, our King and our God, for unto thee will we make our Prayers! O thou great Physician of Soul and Body, who killest and makest alive, who turnest Man to Destruction, and by thy

Power bringest back the Children of Men from the Dust of Death, and the Jaws of Hell, O Lord! hear us that now call upon thee for this thy Servant; with the wholesome Strength of thy right Hand support and grant him the Light of thy Countenance; make his Bed in his Sickness, and teach him to put his whole Trust and Confidence in thy Mercy, and let him rejoice in thy Salvation. With the Grace of thy Holy Spirit sanctify all his Sufferings, that he may turn and enquire after thee his God, before the evil Day of Death shall come, and make his peace before he stand at thy Tribunal to be judged for all he has done in his mortal Body. O holy Father! who art a God of the Spirits of all Flesh, look in Mercy on this thy Servant, lay upon him no more than thou enablest him to bear; teach him to resign his Will to thine, and by his Patience and Submission to thy Will, to glorify thee in this day of his Visitation. O Lord, we know, that Man that is born of a Woman is not clean in thy sight: and if thou shouldst

should'st be extreme to mark all that this thy Servant has done amiss, he could not answer thee one for a thousand: But thy Mercies are infinite, and thy Compassion never fails; therefore for thy Mercy's sake, turn thy Face away from his Iniquities, and blot out all his Transgressions; charge his Sins upon the score of thy Son, and let the Hand-writing of Ordinances be nailed to the Cross, and so wash him in the Blood of the immaculate Lamb, that his Sins that are as red as Scarlet may be white as Snow. Seal his Pardon before he go hence, and be no more seen; and in this his day let his Work be finished, before the Night come, in which he cannot work. O Lord, heal his Soul, and then, if it be thy Good Pleasure, his Body also; raise him up to praise thee once more in the Land of the Living, and make him so sensible that 'twas thy hand which gained the Victory, that his Mouth may shew forth thy Praise, and declare the Wonders that thou dost for the Children of Men, and his yet unfinished

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days make him more fit for the great Day of Accounts. But if he must shortly die, good Lord, set his House in order, make his Repentance serious, his Faith stedfast, and let the Merits of thy Son shield him from thy Wrath, and his Righteousness protect him from thy Justice, that he may be received into the number of the Faithful, and enter into the Joy prepared for them that love and fear thee: And from every Example of Mortality, teach us to remember whereof we are made, to consider we are but a Shadow that passeth away; and so to remember our latter end, that living we may live in thy Fear, dying we may die in thy Favour, and finally pass from Death to Life, and to all Eternity partake in their Joys that die in the Lord. Lord, hear us, and answer us, for thy Son's sake, who died to save Sinners, Jesus Christ our Lord and Saviour. *Amen.*

*A Family Prayer in behalf of a Woman
in Sicknefs.*

ALmighty God, to whom alone belong the Issues of Life and Death: O Lord, look upon thy Servant, in whose Bones there is no Rest by reason of her Sin, and in whose Flesh there is no Health by reason of thy Displeasure; make haste, O Lord, to help her, let it be thy Pleasure to deliver her, and make no long tarrying to be her Helper and Redcemer. O our God! if it be thy blessed Will, give not over unto Death thy Servant that thou now chastenest and correctest, but restore the voice of Joy and Health, and raise her up to praise thee in the Land of the Living, and let her rejoice in the great things thou hast done for her Soul. But if her Glass be run, and she even hard at Death's door, O Lord, deliver thy Servant thou hast appointed to die; deliver her from those Sins that are too heavy a Burthen for her to bear, from the Snares of the

Destroyer, the deceitful Love of this World, and the Wrath to come. Let her Death be precious in thy sight, and let her be numbred among thy Saints in Glory everlasting; but whether she live or die, Lord, make her thine; give her a free and full Pardon of all her Sins: O let her Iniquities be no more remembred before thee; form in her Soul the Image of thy Son, and let her Body be the Temple of the Holy Ghost. Sanctify her throughout, and make her every day more and more fit for the Appearance of the Lord Jesus. Create a clean Heart, and renew a right Spirit within her. Let her Faith be lively and work by Love; let her Hope be such as purifies from all Filthiness both of Flesh and Spirit, and give her a Repentance never to be repented of; that when this mortal Body shall put on Immortality, and this Corruptible Incorruption, Death may be swallowed up of Victory, and she may be crowned with Glory and Immortality; and that this scourging may be an Evidence of thy Love, and this Chastise-
ment

ment that thou intendest to receive her; teach her that has received so much Good, with the Patience of *Job* to receive Evil from the hands of the Lord. Let thy Strength still wait upon thy Rod, and thy Comforts sweeten all her Sufferings: O teach her to resign her Will to thine, and in the midst of all the Troubles thou lay'st upon her, with Patience to possess her Soul, and suffer her not at her last hour, for any Pains of Death to fall from thee; but, Lord, receive her Soul into the place appointed for the Spirits of just Persons made perfect, thro' the Blood and Merits of thy Son Jesus Christ our Lord. *Amen.*

A Prayer for a sick Child to be said by a Family.

O Almighty Father, who didst make and fashion us in the Womb, and whose Gift Children are, with the Eyes of Pity and Compassion look down upon the Creature which thou hast made. O Lord, call not our ways to
re-

remembrance, but be merciful unto us, that this Child may live, and do thou that hast ordained thy Praise out of the Mouths of Babes and Sucklings, continue this Child in the Land of the Living, and out of its Mouth perfect thy own Praise. O take it not away in the Flower of its Age, but let it live to declare thy Power to the Generation that is yet to come; but if thou art pleased to take it from us, take it to thy self; say unto its Soul, I am thy Salvation, and let it be with thee in Paradise, for the sake of thy holy Child, Jesus Christ our Lord. *Amen.*

A Prayer for a Woman in Travail, to be used by her Friends or Family, or any particular Person in her behalf.

O Blessed Jesus, who didst not abhor the Virgin's Womb, when thou tookest upon thee to deliver Man, but wast made in the Form of a Servant, and born of a Woman; according to thy great Goodness look upon thy Servant,

vant, and be merciful unto her, as thou usest to be unto those that fear thy Name. Know her Soul in Adversity, and be her Helper and Deliverer now her Soul is troubled, and her Pains take hold upon her : be thou her present Help in this time of trouble, and make no long tarrying, O our God ! And till in thy good appointed time thou turn her heaviness to Rejoicing, and her mourning into Joy, be pleased to support her under all her Agonies, and with the Consolation of thy Holy Spirit, comfort her in all her Pains. O thou that formest thy Image in the Womb, and hast brought it to the Birth, give her strength to bring forth, and let her live to rejoice in the Fruits of her Womb : give her Patience to await her Hour ; fit her for the worst that may happen, and make her for ever thine, for Jesus Christ his sake.

Amen.

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*A Thanksgiving for Deliverance from
Child-Birth, to be used by a Family,
or a particular Person in the Wo-
man's behalf.*

O God, from whom all good things do come, and to whom all Praises are due, to thy Name be ascribed all Honour and Praise, that hast heard the Cry of thy Servant, and delivered her from the bitter Pangs and Agonies of Child birth; that hast known her Soul in trouble, and remembered her for good: Let thy Praise be as great as thy Mercy; and let all the Ends of the World confess that thou art God alone, and that none can deliver as thou dost: and let thy Honour be great in the Salvation of thy Servant. O let her live to come into thy Courts to praise thee among the Multitude, and tell what great things thou hast done for her Soul. Bless the Fruit of her Womb, and make all that are, or shall be hers, thy Children; give her Grace to live in thy fear, and save her in the number
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of the true *Israelites*, through *Jesus Christ* our Lord. *Amen.*

A Prayer to be used for a sick Person before his receiving the Sacrament, by a Family or a single Person.

O Almighty and most Merciful Father, who hast commanded thy Servants to pray one for another, and promised to hear their Prayers when two or three are gathered together in thy Name: O Lord, hear (us) from Heaven thy Dwelling-place, and accept (our) (my) Prayers in the behalf of thy Servant: Lord, bless him, and keep him, make thy Face to shine upon him, and give him Peace both now and for evermore. Encrease his Strength and Patience; sanctify all his Sufferings, and let it be good for him that he has been afflicted. Bring his Ways to his Remembrance and Repentance, and so set his Sins in order before him, that he may abhor himself in Dust and Ashes, and turn with all
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his Heart unto thee his God. O let his ways be made so direct that he may keep thy Statutes, that he may turn from the Evil of his way, and save his Soul alive. Give him the Wedding-Garment, that he may be acceptable at the Marriage-Feast, and worthily eat of that Bread, and drink of that Cup. Let that be a Pledge of thy Favour and thy Love; seal his Pardon and his Peace, and do thou receive him into Covenant with thee. Pardon all his Unworthiness, hide his Sins in the Robes of thy Son's Righteousness; confer upon him all the Benefits of thy Son's Death, and be thou unto him the God of his Salvation; prepare him for Death and Judgment, and that great Account he is one day to give. Let the Mercies of thy Table fit him for the Glories of thy Throne, and his attending on thy Son in his Humility, be a means to make him owned before thee, O Father! and thy holy Angels, when thy Son shall come in Glory to judge the World: To whom, with thee, and thy Holy Spirit, be ascribed all Honour

Honour and Glory, Praise and Adoration, both now and for evermore.
Amen.

*A Thanksgiving to be used by a Family
for Recovery from Sicknes, or De-
liverance from any common Trouble.*

O Merciful Lord, that hast heard our Prayers, and not turned thy Mercies from us, but in thy great Goodness hast put off our Mourning, girded us with Gladness, and restored the Voice of Joy and Health to our Dwellings : O Lord, thou hast dealt graciously with us, and of very faithfulness caused us to be troubled ; O let thy merciful Kindness be continually upon us, and teach us to be glad and rejoyce in thy Mercy, that hast considered our Trouble, and known our Souls in Adversity ; and so to learn thy Statutes, that it may be good for us that we have been afflicted. O let us be telling of thy Salvation from day to day ; let all that is ours praise thy holy Name, and let
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us do all that lies in us to make thy Honour great in our Salvation, and thy Name glorious throughout the World, and in whatsoever Troubles thou layest upon us for the time to come, let our trust be in thee; do thou deliver us in thy Righteousness, and let us never be brought to Confusion. O help us in our Trouble, for the help of Man is vain! and so bless all thy Fatherly Chastisements, that they may all redound to thine Honour, and the Good of our own Souls, through Jesus Christ our Lord. *Amen.*

*A Thanksgiving to be said by a Family,
for the Recovery of a particular Per-
son from Sickness, or Deliverance out
of some imminent Trouble or Danger.*

O Lord, who art a present Help in Trouble, and never leavest nor forsakest thy Servants, 'twas thy Hand which delivered thy Servant: Thou, O Lord, hast done it, thou hast delivered a Soul from Hell, and thy Ser-
vant

Part II. *Occasional Prayers.* 211

vant from the Pit of Destruction ; thou hast done a great thing, whereat we all rejoice, and come now before thee, to praise thee with joyful Lips. But thy Praise is above Heaven and Earth, what can we therefore give unto thee, O Lord, for all the Benefits thou hast done unto us ! But thou hast commanded that we should offer unto thee our Sacrifice of Thanksgiving ; we will therefore always give Thanks unto thee, O Lord ! thy Praise shall be ever in our Mouths, and we will praise thy Name for ever. Glory be to thee, O Lord most high ! O let thy Mercy unto thy Servant bring forth a great Care and Vigilance for the time to come, to live in all holy Obedience towards thee ! to remember that it is appointed unto all Men once to die ; and be thou merciful unto thy Servant, as thou usest to be to those that fear thy Name : Lord, make us all so sensible of thy Mercy and Loving-kindness, that we may study to please thee in all holy Obedience, and be always ready at whatsoever time, and in whatsoever manner,
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it shall please thee to call upon us; and at last be made Coheirs in Glory with thy blessed Son, Jesus Christ our Lord, in whose Words we are further taught to pray, saying,

Our Father which art in Heaven, &c.

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A
GUIDE
TO THE
Devout Christian.

The THIRD PART.

CONTAINING
A Discourse of the Nature and
Necessity of frequent Receiving the
Holy Sacrament; together with Me-
ditations thereon, a Rule for Exami-
nation, and Prayers and Directions
for the worthy Receiving thereof.

*Let a Man examine himself, and so let him
eat of that Bread, and drink of that Cup.
1 Cor. xi. 28.*

L O N D O N :

Printed for T. WOTTON, at the *Three Daggers and
Queen's Head* in Fleet-street. M.DCC.XXVIII.

GUIDE

Devout Christian

The Third Part

CONTAINING

A Discourse of the Nature and
Necessity of frequent Receiving the
Holy Sacrament, together with Mis-
conceptions thereon, as also for Excom-
munion and Payers and Excommunications
for the worthy Receiving thereof.

For a more ample supply, see the
end of the Book, and the end of the Cup.
1 Cor. x. 28.

LONDON.

Printed for T. W. at the Three Kings, and
G. at the Black Swan, in St. Dunstons Church.

T H E
P R E F A C E.

'TIS a sad Occasion of every good Man's Wonder and Sorrow, to observe with what frivolous Pretences Men content themselves, to excuse their repeated Neglects of the blessed Sacrament: to see how the same Persons that magnify the Mystery, pretend Conscience to dispute themselves into the Contempt of it, whilst at the same time they confess it a Duty and a Blessing. Some that value themselves upon the strictness of their Lives, pretend Unworthiness from one Sacrament, nay from one Year to another; and yet make this, which is so sad a Testimony of their want of a due sense of Religion, a Mark of their greater strictness; and with this wretched Pretence, how many resist all the Rhetorick

torick and Reason of the Pulpit, defeat all the Methods of Entreaty and Persuasion, and are deaf to all the Arguments to call them to the Table of the Lord! And at the same time that they blame others for denying the Cup to the People, they deny both Cup and Bread to themselves, and in their Barbarity to their own Souls, exceed the Cruelty they condemn. Never was there a sadder Instance of a misled and deluded People! To awake Men from this sad and deplorable State to a better Sense of their Duty, and yet obviate the common Excuses of Ignorance of the Mystery, or Unpreparedness; I shall enquire into the Nature and Necessity of the Blessed Sacrament, and lay down some Rules for a devout and pious Preparation for it.

A Discourse of the Nature and Necessity of frequent Receiving the Holy Sacrament, &c.

PART III.

CHAP. I.

What the Sacrament of the Lord's Supper is : The Time and Ends of its Institution.

THE Sacrament of the Lord's Supper is a Holy Mystery ordained by Christ as a Seal of the Covenant of Grace, and a Means both to represent and set forth his Death

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and Sufferings, and confer a Right to the Benefits thereof upon every worthy Communicant.

Sacrament a Mystery. That this Sacrament is a Holy Rite or Mystery,

needs no further Proof than the Confession of the whole Christian World, and the many Disputes about it, that have so long distracted the Peace of *Christendom*;

Ordain'd by Christ. and all that name the Name of Christ, derive this Sacrament from his

Will and Pleasure, and unanimously own, that it is from his Command and Practice, that the Observation of it becomes a Duty, and a Law, to all his Followers: His Command is recorded by St. *Luke* 22. 19. his Practice by him, and two other of the Evangelists, *Mat.* 26. *Mark* 12. 22.

Time of Institution. And the same Texts have (past all Controversy) made clear the time of its Institution; which was immediately

ately after the last Passover he eat with his Disciples, when the time drew nigh that the Son of Man was to be delivered into the hands of sinful Men, to be Crucified and Slain. As for the Ends and Reason of Instituting this Holy Mystery, our Saviour himself will be our Guide; and his Command, *Do this in Remembrance of me*, is proof enough, that he intended it to perpetuate the Memory of his Death and Sufferings, according to Saint Paul, 1 Cor. 11. 26. till his glorious Advent, or Second Coming to judge the World. And that this Sacrament was intended by our Saviour as a Seal of the Covenant of Grace, is likewise clear from his own Words, which our Translations in Mark 14. and 24. render *New Testament*; and in Mat. 26. and 28. the *New Testament in his Blood*, which might as properly be rendered

Ends of its Institution.

Seal of the Covenant of Grace.

New Covenant, or the New Covenant in his Blood, being not only so translated in those Places by the Learned *Hammond*, but the same Word is so rendered by the same Translators in *Heb. 8. 8.* and so these Words of our Saviour, that is, the New Testament or the New Covenant in my Blood, will bear this Paraphrase, *i. e.* this is that Covenant of Grace and Mercy which God hath made with Mankind, and which shall shortly be confirmed and sealed unto them by the shedding of my Blood.

Lastly, That this Sacred Mystery does confer upon every worthy Communicant, a Right to the Benefits of our Saviour's Death and Sufferings, is as little to be questioned, as that Covenants among Men duly ratified and exchanged, do confer on the Covenanters a Right to the things covenanted for. Being unwilling to tire the Patience, or exceed the Capacity or the Time of common People, I shall add no more to this short and plain
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Account of this Sacrament, but hasten to undeceive the careless and unthinking Christian, by shewing him the Necessity of this Holy Duty, in order to his Salvation.

K 3 CHAP.

C H A P. II.

*Necessity of the Lord's Supper
to Salvation.*

CONTENTS.

1. *The Meaning of Necessity : Whence this Necessity arises. How necessary to our Union with Christ.*
2. *To the conveying the vital Influence and saving Graces of the Holy Spirit.*
3. *To intitle us to the Benefit of Christ's Sufferings, his Death and Resurrection.*
4. *To apply to every particular Christian what is in general promised to us in the Covenant of Grace.*
5. *What a Dishonour and Affront to our Saviour to neglect it.*
6. *The Danger that doth attend.*
7. *Conclusion, recommending it to our Practice.*

*Meaning of
Necessity to
Salvation.*

WHEN I speak of the
Necessity of the
Sacrament to the Salva-
tion

tion of the Christian; I understand not such a Necessity as would set Bounds and Limits to the Mercy of God, or utterly exclude from Heaven all such whom God hath denied a possibility of partaking of that Sacrament; nor such a Necessity as arises from the Nature of the Work or Duty it self, without respect to the reason and end of its Institution, or the Will of the Institutor: But the Necessity I speak of, is such as arises from the Will and Pleasure of Almighty God, in making it the ordinary Means of Salvation.

Salvation is the gift of God, and 'twas in his power to grant it unto all Men on what Terms he pleased: Now he having thought fit to institute the Sacrament, and commend the usage of it, and in his Word to declare it one of the outward Means of Salvation, we must expect Salvation in that, and in no other way than that which God has appointed; and on no other Terms than those on which God has promised

it. Consequently, the external participating of the Lord's Supper is so necessary to the Salvation of the Christian, that without it, Salvation is not in an ordinary manner to be expected.

As for those to whom God has denied the ordinary Means of Salvation, (his Word and Sacraments) we may say of them as the Apostle does in another Case, *what have we to do with them that are without?* Nor will their Case afford better Grounds for us to hope for Salvation, in the same way in which God may possibly bestow it on them, than God's Care of *Moses* in the Mount, or of *Elias* in the Famine, to hope for a miraculous preservation of our Bodies, when there is no necessity for it; or that Ravens should feed us, when we are blessed with Plenty. Consequently, all such Persons, as live within the Bosom of such a Church as does require no manifestly sinful Terms of Communion, (if of Age and Capacity to receive the Sacrament) they cannot neglect it without

out a manifest and apparent hazard of their Salvation. And this I presume to be no other Doctrine than what God himself has taught us in the holy Scripture, the Proof of which I shall confine to such Arguments as may be drawn from thence. As first, that it is necessary to our Union with Christ.

First, That our Union with Christ is wrought and continued by parti-

Sacrament a means of Union with Christ.

cipation of the Lord's Supper, and that we are thereby made one with Christ, and

Communion Service.

Christ with us; not our Holy Mother, only, but the Holy Ghost has taught us. To this purpose is that of St. Paul, 1 Cor. 10. 17. *We being many, are one bread, and one body, for we all are partakers of that one bread.*

The Apostle here speaks of the Sacrament, not only as a Symbol of Charity, and a means of uniting the Members of Christ to one another; but likewise as a means of Union unto Christ: For the Body with

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which

which we are there said to be united and to be one, cannot be understood only of the Church, which is sometimes styled the Body of Christ; and by Union with which, we may be said to be united unto Christ: for as in the Natural Body, the Union of a particular Member to the Body, is the Means by which it is united unto the Head; so it is in the Body Spiritual, the Union of a particular Member to the Church of Christ, which is called his Body, is a means of uniting particular Members to Christ himself, who is said to be the Head of the Church. Nor is it to be doubted, that the Sacrament, by uniting us to this Body of Christ, his Church, does thereby unite us unto Christ; or that the words of the Apostle now mentioned will bear that sense: but besides this, this Text seems to import a higher and more immediate Union, effected by a due receiving the blessed Sacrament.

First,

First, Because the Body, with which we are here by the Apostle said to be One, must be that he speaks of in the Verse preceding these Words, where he saith, *The Bread which we break, is it not the Communion of the Body of Christ?* Where the Body spoken of seems to be the same which the Apostle, 1 Cor. 11. 24. saith *was broken*, and St. Luke, 22. 19. saith *was given for us*; which can be understood of no other Body than that which was sacrificed on the Cross. Again, 'tis probable St. Paul used this Discourse chiefly to persuade the converted Gentiles, not to eat of the Festival Sacrifices of the Idols they had forsaken, by shewing them the inconsistency of partaking of the Table of the Lord, and the Table of Devils; because, saith he, they that participate of the Sacrifices offered to false gods, do thereby partake of the Nature of those gods to which they sacrifice the thing intimated in their having fellowship or communion with

with Devils, v. 20. and therefore you cannot partake of Idol-Sacrifices, and by partaking thereof become united unto, and partake of the nature of Devils, and partake of the Table of the Lord, and by so doing, be united unto him, and participate of his pure and holy Nature: For these are things so directly opposite, that to do both is impossible; and this seems the stress of the Apostle's Argument. And that the reasoning of the Apostle was thus understood by the converted Gentiles, is highly probable; it being an Opinion commonly received among them, that union with their Gods, and partaking of the very Nature of those *Dæmons*, to which the Sacrifices were offered, was always the effect of eating of those Sacrifices that were offered to them. So that from this Discourse of the Apostle, who asserts partaking of the Cup of Blessing, to be Communion of the Blood of Christ, v. 16. and eating of the Bread, Communion of the Body of Christ, there seems
good

good grounds to conclude that every worthy Communicant, his partaking of the Holy Sacrament, is not only a declarative Act of a Political Union with Christ, and all good Christians; but likewise an effective Means, by which a more immediate spiritual Union betwixt Christ and his own Soul is accomplished. And this is so high a Favour, so great a Blessing, that no one, that tenders the good of his own Soul, would by his own fault be deprived of: and the Benefits and Necessity of his Union, and of the holy Duty by which 'tis effected, will be farther evident from the second thing to be consider'd; and that is,

Secondly, The vital Influences and saving Graces of God's Holy Spirit, are both convey'd unto good Christians, and cherished in them, and the spiritual Life preserved by a due participation of the Lord's Supper. As every Member of the Body natural necessarily requires an Union with the Body; and being divided from,
or

or deprived of those Spirits that animate the whole Body, does certainly perish, and lose its natural Life; so it is in the Body mystical, if a Member be not united to it, or be deprived of the Graces that influence and animate that Body; it must cease to be a living Member of that Body mystical. At Baptism every Christian is made a Member of Christ, as our Church teaches us; and being so made, does not only suppose our Incorporation into the Church, but likewise a participation of those Graces that are common to that Body; and without which we could not be Members of it: so that it is this spiritual Life, or our partaking of the Graces of God's Spirit, that makes us living Members of Christ; and it is by virtue of our Union with Christ, and his Body the Church, by which at first we are made and continued Partakers of the Graces of God's Spirit: consequently, he who refuses the means by which this Union is continued; that is, the means whereby
he

he is made one Body with Christ, viz. the blessed Sacrament, deprives himself of the vital Influences necessary to preserve him a living Member of Christ's Body. And that this is the consequence of neglecting the Sacrament, nothing will be more evident, if the Words of St. John 6. 53. *Except ye eat the Flesh of the Son of Man and drink his Blood, ye have no Life in you,* will bear the Interpretation of the Antients; who from thence so highly asserted the indispensable Necessity of the Lord's Supper, that they administered it to Infants, supposing their Salvation desperate if they died without it. And this was probably the Reason why our Saviour was pleased to give us his Body and Blood under the Elements of Bread and Wine, the common Nourishment of the natural Body; that he might thereby shew us the Necessity as well of strengthening and refreshing our Souls by his Body and Blood, (as our Church speaks) as of our Bodies by Bread and Wine; and
teach

teach us that the Spiritual Life of our Souls, cannot be preserved without a frequent eating of our spiritual Food, no more than our Bodies can subsist without the Food that is natural. And how unreasonable is it to imagine, that those that are by Nature and Custom prone to do evil; that have created to themselves a necessity of sinning, should yet do well without constant Supplies from the Fountain of Grace and Goodness, that works in us both to will and to do: or to expect this Supply, and yet neglect the means by which God has promised and determined to give it us; the sacred Mystery, the holy Jesus purposely contrived; to maintain the Principle of Life and Regeneration, that first he gives when at Baptism he sets his Seal upon us and makes us his! And let it be consider'd, that without this we cannot be Children of God; and according to the Apostle, Rom. 8. 9, and 14. *If any Man have not the Spirit of Christ, he is none of his*; that we partake of this Spirit by
being

being one with Christ, and are made one with Christ, and Christ with us, by being made one Bread, as the Apostle speaks. And from hence there will appear the same Necessity of external partaking of the Lord's Supper, as of partaking of that Spirit of Christ, without which we are none of his. I might further urge the same Argument from what our Saviour saith of abiding in the Vine; *John* 15. 4. in order to our bearing Fruit; or that of *John* 6. 53. which the Church of God for some Ages understood of the Sacrament; but because these of late have been considered at large by a better hand, I shall therefore proceed, to shew the indispensable Necessity of the Blessed Sacrament, by shewing, Thirdly, how a due partaking thereof, does entitle to the Benefits of Christ's Death, his Passion, and Resurrection.

Thirdly, The great Arguments urged by St. *Paul*, as Proof of the Resurrection of our Bodies to Glory and Immortality, are the Union

*Sacrament
intitles to
Christ's Death,
Passion, and
Resurrection.*

be-

betwixt Christ and his Members, and their being quickened by the same Spirit. *Christ* (saith the Apostle) *was the first fruits of them that slept,* 1 Cor. 15. 20. and hence, v. 23. concludes the Resurrection of those that are his; and in Rom. 8. 12. *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal Bodies by his Spirit that dwelleth in you.* And as the Spirit is only promised in the Covenant of Grace, so the Promise of giving it, is to such only as are careful to enter into, and perform the Condition of that Covenant. Therefore, that which gives a reasonable and well-grounded Assurance of God's performing to each Christian in particular the Conditions of this Covenant, is his own care to make himself a party in that Covenant, by sealing of it; and thereby tying himself to perform the Conditions of the same; consequently the sealing of this Covenant, being the way

way that God has appointed to make each Christian a party to it, must be as necessary to entitle him to the Benefits of Christ's Death and Passion, the things on God's part covenanted for, as the sealing and delivering a Bond or Covenant among Men, is to give a legal Right to the things in that Bond or Covenant conditioned for. And this will be farther evident from the next thing to be considered, That the partaking of this Sacrament, is the way that God has appointed to apply and confirm to particular Christians, what he has in general promised in the Covenant of Grace.

Fourthly, The Gospel-Covenant is that Contract betwixt God and Man, in which God promises to admit Sinners to Pardon and Salvation, on the Conditions of Faith, Repentance, and sincere Obedience, sealed to Mankind by the Death of his Son, *who died for those which were dead in Adam, and tasted Death for every* Man;

Sacrament, a Seal of the Gospel Covenant.

Man; and not thinking this enough, out of his tenderness and compassion to poor Sinners, he contrived a way to admit them into this Covenant, and to give to every penitent Sinner in particular, repeated Assurances of enjoying the Benefits thereof: and therefore not only appointed the Sacraments of Baptism to admit us into this Covenant during our Minority, but the Sacrament of the Lord's Supper, by which this Covenant might be personally sealed by every Sinner; and God seal to every Sinner those Blessings in general promised. Now these being the ends for which these holy Rites were instituted, he that at Baptism is admitted into this Covenant, by virtue of a Promise, (made by others in his Name) to observe the Conditions of it; if he refuse when he comes of Age to ratify this Covenant, and by sealing it to make himself a Party to it, and take upon him the Obligation to perform the Conditions it requires; he has no more reason to expect the Benefits of this Covenant, than Minors to expect the advantage.

Part III. *Holy Sacrament.*

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Advantage of a Contract made for them, by their Guardians, which themselves, come to Age, refuse to confirm. Therefore such Persons as wilfully refuse to come to the Lord's Table, and thereby personally to own themselves obliged to perform the Conditions required on Man's part in the Covenant of Grace, ought to be looked upon as such as do renounce that Covenant, and all the Benefits of their Christianity; and have no more reason to expect Advantage from the Gospel Covenant, than from any other Contract, in which they are not concerned. But because this is a danger little regarded, because little understood, and this Argument cannot be urged too far, or made too plain; pardon me therefore, if I take leave to explain it by asking a Question or two that may make the thing more plain. Suppose a lawful Government should contrive a solemn League and Covenant, and enjoin every one to take that Covenant

nant that did expect the benefits and protection of that Government, and command that Parents should undertake for Children during their Minority, but when grown to years of Discretion, that then every Person should come into a Court of Judicature, or a Congregation, and with lifted-up hands personally engage to observe the Condition of the Covenant: Now suppose some Persons born whilst this was a Law of the Kingdom, and in obedience to that Law, their Parents undertook for them during their Minority; yet, when grown up to be Men, these Persons would by no means be prevailed upon to come personally and promise to observe it; but though the Magistrate commanded, and the Minister invited, yet still refused: let me ask now whether the Promise made by their Parents in their behalf, be enough to intitle them to the Benefits of the Covenant; or rather, whether this refusal in their own Persons, to take this Covenant, be not a

Just reason for all Men to conclude, they expect no manner of Advantage from it, but that they totally renounce it, and all the Benefits thereof? Let me beg of those poor mis-led People, that neglect the Sacrament of the Lord's Supper, to apply this to themselves. God has made a Covenant with Mankind, and has required that we not only promise Obedience to it by our Sponsors, during our minority, but that every one (when of Age) shall in his own Person seal this Covenant, and personally promise in and by that Ordinance (which he has instituted for that very end) to observe the Conditions of it. What reason then can any Man have to hope for the Benefits of this Covenant, that does refuse to seal it? Nay, on the contrary, is there not the highest reason to conclude, such refusal to be an actual renouncing of the Gospel Covenant; and consequently such an Act as renders the Refusers utterly incapable of the Blessings of Christianity, and all the Merits and Mercies of a Saviour, and
puts

puts them in as bad, if not a worse state than some honest *Pagans* are in; it being better not to know, than to know and yet to despise the Mercies of our Saviour? Again, there was a Covenant betwixt God, and the People of *Israel*; this Covenant was confirmed to them by a Sacrifice, *Exod. 24. ver. 8*. But when any Profelyte was admitted into that Church, before he could have any right to the Benefits of that Covenant, there was required a Sacrifice from him, which was called an Applicatory Sacrifice; by virtue of which, the Covenant in general made with that People, was sealed to particular Profelytes: This Covenant was a Type of that which God hath made with Mankind, and the Sacrifice by which it was confirmed, of that Sacrifice by which God has confirmed the Gospel-Covenant; that full, perfect and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World, made by our Saviour
on

*Communion
Service.*

on the Cross. Now because 'tis not possible that this Sacrifice should be repeated; for Christ can die no more, nor is it necessary that it should be repeated, because as the Apostle speaks, *Heb. 10. 12, 14, 18. This Man, after he had offered one Sacrifice for sins, for ever sat down on the right hand of God; and by one offering, bath perfected for ever them that are sanctified; and where there is remission, there is no more offering for sin.* Therefore what remains, is, That there should be a second kind of Sacrifice among Christians to answer to the Applicatory Sacrifice among the Jews; and this can be no other than that Eucharistical federal Sacrifice, by which the Merits and Efficacy of the Sacrifice of Christ, is applied to every Christian; and the Covenant made with all, is ratified with every single Believer.

Fifthly, Besides all this, how great a Dishonour is it to our Saviour, and his Gospel, to imagine, That he who came

Dishonour, to neglect it.

on purpose to redeem us from the Jewish Yoak; and give us such a Religion as might be a reasonable Service, should ever appoint this as a standing and perpetual Duty, if he did not think it necessary to Salvation? And that the Apostles, the Primitive Christians, and all *Christendom* (excepting a few misguided Men in this last Century) did, and still do, apprehend it a necessary, though an ordinary Means of Salvation, is as manifest as their usage of it, or as that there is the face of a Christian Church in the World.

Sixthly, And if any stress may be put on a Parable, from the Sentence pronounced on those that made excuses for not coming to the Wedding Feast, 'tis manifest our Saviour intended that this Sacrament should be thought thus necessary: And that he will pronounce them unworthy to taste of his Supper, that will not come when they are bidden. And certainly, the only reason of that dreadful Sentence against him that came in to the Feast without

without a Wedding Garment, was the very same Offence that they are charged withal that did neglect it; that is, he was unworthy to taste of his Supper: And if the Guilt be the same in the negligent and the unworthy, the Sentence will certainly be the same too; *Bind them, and cast them into utter Darknes.* A great deal more might be said on this Subject; but this is enough to all, but Men wilfully blind, and resolved upon their ruin.

Seventhly, It remains therefore that I beseech every Christian by the re- *Conclusion, recommending duty to practice.*
gard to his own Soul, that whilst he is careful not to intrude on the Lord's Supper, and not to come without a Wedding Garment; he be as careful lest he injure his own Soul by his neglect thereof; and by his refusal, provoke his Lord to that heavy Sentence, *he is unworthy to taste of my Supper.* Let not little Excuses serve thy turn, but have a care lest by groundless Scruples thou destroy that for which Christ

died. Will a neat and well-dressed Apology, for neglect of thy Clothes, keep thee warm without them? or when thou art hungry, canst thou charm thy Appetite by magnifying the danger of a Surfeit, and contentedly starve thy self for fear thou shouldst die with eating? And wilt thou be thus savage and barbarous to thy own Soul, in a thing that so nearly concerns thy welfare; and refuse the passionate Invitation of thy Lord, to the highest and most mysterious Union, even that by which thou art made one with Christ? Wilt thou refuse that Sacred Banquet God has provided at the price of the Death and Sufferings of his eternal Son, and design'd on purpose to seal thy Pardon and Peace? Remember then, as oft as thou art tempted, to a neglect of this Duty, that in so doing thou dost, at once, slight the highest Instance of a Saviour's Love, and one of the greatest Blessings that God ever vouchsafed unto Mankind: Thou robbest thy self of a Mercy, and disobeyest a Command thy

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Saviour purchased and sealed with his Blood: therefore let every Christian, as he tenders his eternal Welfare, as he regards the Command and dearest Pledge of a Saviour's Love, or the Necessities of his own Soul, resolve never to turn his back on the Table of the Lord; but as often as thy Lord invites thee to this Table, and thou art beseeched in Christ's stead, by those that attend upon his Service, make no Excuses, but come and be reconciled unto God. And now that he who has appointed this Remembrance of his Charity and Compassion, and commanded us to come in, that his Table may be filled, may accept thee; I shall enlarge to shew what preparation is requisite to make a devout and worthy Communicant.

CHAP. III.

Of Preparation for Worthy Receiving the Lord's Supper.

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1. *Of Preparation in general.* 2. *A Meditation on the Sacrament.* 3. *Ejaculations before Examination.* 4. *A Rule for Examination.* 5. *Ejaculation after Examination.* 6. *Prayer for Pardon and Grace.* 7. *Prayers and a Litany before receiving.* 8. *Ejaculations before and at receiving.* 9. *After receiving.* 10. *A Litany and Prayers after receiving.* 11. *Soliloquies.* 12. *A Prayer for a Family, or more Persons than one.* 13. *Prayers for a single Person.*

1. **A** Holy Life is the best Preparative, and he that lives as a Christian ought to do, is always prepared; and therefore as we ought not

to rush upon the Communion Table, so it must be the Care of such Persons as live strictly, not to refrain the Sacrament, because some unavoidable Business does sometimes deny them a solemn Opportunity to prepare themselves. Let them be careful not to court such Business as may be an Hindrance; but they must be likewise so, not to serve God with Excuses. Let them remember that the Apostles communicated Daily, the Primitive Christians Weekly, yet did not abandon the World, nor renounce their lawful worldly Concerns, and that they were Men of like Passions with our selves. I say not this to discourage a solemn Preparation, for I think we cannot be too careful and serious in a Matter of so great Moment and Importance; but that by prescribing Rules for Preparation, I may not lay a Snare for pious and well-disposed Persons; nor be a means to keep them back when they have not so much time for Preparation as they do wish for; but let them

resolve their Scruples in our Saviour's Words; *One ought to be done, but the other must not be left undone.* They must do their best to prepare themselves, and get as convenient time as they can for it, but by no means omit the Duty of Receiving: Having resolved upon that, do all you can to get some time to retire from the World, and then you may make use of the following Directions.

2. *A Meditation on the Sacrament.*

LUKE 22. 29.

Do this in Remembrance of me.

This was the last Pledge of my Saviour's Love, the last Attempt of a dying Charity, to transmit the Memory, and the Benefits of his Death, to seal the Pardon he promises in his Gospel, and died to purchase, to ratify the Peace he has made with our once angry Father, an uncommon Banquet, such as

may

may provoke; if not the Envy, yet the Wonder of Angels; a Refection provided at the expence of Miracles, and in the whole progress speaks nothing else but Mystery: No Water turned to Wine, but which is more amazing, Wine consecrated into Blood; even that Blood which is Drink indeed: No multiplied Loaves to feed Thousands, but a Body that is Meat indeed; an Antepast to the Seraphick Feast of Charity, and the Delicacies of his glorious Kingdom: And must I be tied by Law, forced by Threats and Sanctions? Must I be compelled to come in, that this Table may be filled? Why do I draw back? Why do I tremble to put my hand in the Dish? Why does mine, like *Belsazzar's* hand, shake whilst the Cup is there? Were all this the product of Humility, were it a Sense of those Indignities with which I have so often abused the Goodness and Mercies of Heaven; I might still hope better from the Impartial Master of the Feast, than the harsh, but just Sentence of, *Bind*

him hand and foot for utter Darkneſs.
But is it not ſome ſecret League with
his avowed Foes, that pulls back my
Hand from the Table of the holy Jeſus?
Is it not ſome darling Sin, ſome flattering
Luſt that keeps me back from the
Altar of my God? Have not I purſued
Vanity, and lifted my Hands to ſtrange
Gods? and is it not this that ſtrikes
Convulſions there? Alas! this Trem-
bling is the iſſue of my Guilt, and this
is the true cauſe why I ſtand in need of
compulſion to bring me in: Here lies
the Chriſtian's malady, 'tis the diſorders
of his Soul which create a diſguſt to the
Viands of Heaven, and make him trem-
ble at the approach of the Phyſician.
But can delay be ſalutary? Will a
Wound be cured by giving it time to
gangrene? Will my Sins be leſſened
by new Omiſſions of Duty? Or can I
be fitter for the Approach of my Judge,
by adding to the Guilt of my paſt Ini-
quities? Can I be fitter to give an ac-
count of my Stewardſhip, when I muſt
invert the Order of the unjuſt Steward's
Ac-

Account, and set down a Hundred instead of Fifty! Thus Difficulties assault me on every side, and, like *David*, I am in a straight. If I delay, my Lord may come in an Hour that I look not for him, and appoint my Portion with the Unbelievers. If I refuse to eat the Flesh and drink the Blood of the Son of God, he has *John 6. 53.* declared I have no Life in me: And if I do it unworthily, foretold my Doom, that in the very Act I condemn my self, set my *1 Cor. 11. 29.* hand to attest how deservedly I suffer, whilst I own the Justice of that Law I neglect to obey.

Thus surrounded, that of *David* shall be my Choice; I will cast my self into the hands of God, chuse rather to perish by an involuntary failure in my Preparation, than add to my Sins by a voluntary Omission of my Duty. The first may have some Plea to excuse it, but the latter is a certain Guilt. God may pity and forgive him that proves an unprofitable Servant, when he has done
all

all that he can; but without Violence to his own Veracity, cannot withhold Stripes from them that know, but do not their Master's Will. And shall we exclude the Precept that was wrought in a Saviour's Blood, and has all the Benefits of his Passion to challenge our Remembrance and Obedience? Shall we shut out from the Laws of the Gospel that which ratifies all the rest, and which signs our Right to the Mercies which it promises?

Obedience therefore shall be my Sacrifice; and resolved I am, to go to the Altar of my God: Holy Thoughts shall be my Wedding-Garment, Sacred Purpose my Guard, a holy Faith and vigorous Hope introduce me to a Festival of my Lord. 'Tis not a few four Minutes, nor the forced Devotion of a Day, but a vertuous Life shall be my Preparation; and this will perpetuate the Sacramental Feast, and make my Life but one continued Remembrance of the blessed Jesus.

[When

[When this is ended, and your Devotion raised, it will be necessary that you begin your Examination; and in order to that, you may use such short Ejaculations as these.]

3. O blessed God, who hast commanded that I should examine my self, before I eat of the Bread of Life, and drink of the Cup of Blessing! O do thou bring my own ways to remembrance! O thou that art a Searcher of the Heart, and Tryer of the Reins, awake my Conscience to search out all my Iniquities: O teach me so to judge my self, that I may not be judged; and so to condemn my self, that I may not be condemned!

[After these, or such like, begin your Examination, endeavouring to recollect your greater Sins, especially those you have been guilty of since the last Sacrament.]

[If you have not a better Form of Examination, you may make use of that which follows.]

4. A Rule for Examination, according to the Commandments.

I *Commandment.*

O my Soul, has God been the Object of thy Love? Hast thou adored and praised him? Has his Goodness possessed thy Soul, and his Excellency all thy Affections? Is thy Faith fixed upon him? and is thy affiance, strength and confidence in his might and power? Dost thou believe his Attributes, rely on his Promise, and dread his Threatning? and hast thou employed all thy faculties, and all his blessings, to celebrate and praise his Name? O, no! the Vanities of the World have too often engrossed my Love; Vanity and Folly have possessed my Soul, and how should I abide it, shouldest thou enter into Judgment with me, O my God!

But spare me, good Lord, and be merciful to my Sins, for they are great.

2 Commandment.

Have my Thoughts been suitable to the Greatness and Majesty of my God? Have I admired his excellent Perfections? Have I judged nothing in Heaven to be compared unto the Lord, nor on Earth to be desired in comparison of him? And if I have not lifted up my Hands, nor bowed my Knee to strange Gods, yet have I come short of that Veneration that is due to so great a God as our God. But, Lord, thou knowest that I am but Dust, and remembrest whereof I am made; O be merciful to the Work of thy own Hands.

3 Commandment.

Has the Praise of God been constantly in my Lips? Have all my Words been such as minister Grace to the Hearer? Has Profaneness never entred into my Lips? And have my Words never dishonoured that God that made me? Have

I never took his Name in vain? Have his Works been praised, his Word been honoured, and his Name been hallowed by me? Has not his Word been trampled on, his Name polluted within my Lips by Oaths, or Curses, or Imprecations? O my God! have mercy on a Sinner; and make the Words of my Mouth, and the Meditation of my Heart, always acceptable in thy sight, O Lord my Strength and my Redeemer.

4 Commandment.

Have I been constant at the House of God? Has his Sanctuary been my delight? Has his Word been revered, and his Day kept holy by me? And has it been my delight to approach the Courts of the living God? Has not Mammon invaded my Maker's Right, and robbed him of his own Day? Or if it has not taken my Body, has it not withdrawn my Affections from him? Has it not made my Thoughts wander,
my

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my Behaviour irreverent, or my Devotion cold? Have I not been slow to come to the House of God? Have I not thought the Minutes tedious there, and, with impatience wished an end to the Christian Sabbath, that I might return to the Toil and Drudgery of the World? Was I not gazing when I should have been praying? Have I not cast away what I ought to have remembred, and censured what I ought to have practised? Have I been as constant and devout at the Table of my Lord, as I ought to have been? Have I not refused to come when I was bidden, and stayed away when warned by his Servants that all things were ready? Nay, have I not affronted my God at his own House? Have not the Congregation been Witnesses to my Sin; and seen me turn my back on that Table my Lord commands to be filled?

O blessed Jesus, that camest on purpose to save Sinners, have mercy on me, O thou Son of *David*! And heal my Soul that has sinned against thee.

5 Com-

5 Commandment.

Have I observed inviolably the Laws of Nature, and with Tenderneſs, Love, and Duty repayed my Parents Care? Have I been tractable and dutiful, and by a chearful and ready Obedience ſweetened and endeared their Care! Have I been ſubject to the Higher Powers, not for Wrath only, but alſo for Conſcience ſake? Have I eſteemed them highly for their Work's ſake, who watch for my Soul? And with Affection repayed their Vigilance, to whoſe overſight God has committed my temporal or eternal Welfare? Have I payed the Tributes of Meekneſs and Humility to all that wiſe Providence has made higher than my ſelf? Have I not deſpiſed the Powers ordained of God, or ſlighted my anxious Parents Care? Have not their Love and Tenderneſs been loſt upon me; or has not my unhappy Temper defeated their Hopes and Care? Have I not been deaf to their Counſels,
from

from whose Lips God bids me hear ;
or despised their Persons that bring Ti-
dings of Peace ?

O Lord, thou knowest my Faults,
and my Sins are not hid from thee !
in mercy forgive and pardon my Trans-
gressions of this, and all thy Laws.

6 Commandment.

Have I been tender of my Brother's
welfare, and ready to all the Offices of
Christian Charity ? Have I not imbrued
my Hands in Blood ? Has my Neigh-
bour never felt my Rage, nor smarted
by my Fury ? or if he has not suffered
by the violence of my Hands, have I
not assassinated him by envious and ma-
licious Thoughts ? or, has not hatred,
or the bitterness of my Tongue made
me a Murderer ? O Lord, with thee
there is Mercy ! speak the Word and
heal thy Servants, and let the Sins a-
gainst this Law never be laid to my
Charge.

7 Com-

7 Commandment.

Have clean and pious Thoughts possessed my Soul? Has my Mind been chaste and innocent, and my Body undefiled as the Temple of the Holy Ghost? Have I mortified the Flesh, and kept my Body under? Have I set a Guard upon my Appetite? or have I not rather followed the Conduct and Guidance of it? Have I not studied the Art of Luxury, and industriously indulged the Flesh? Have I not defiled my Body, and made the Members of Christ the Members of an Harlot? or, if not my Body, yet have not my Eyes been full of Adultery, my Mind defiled, and my Words unclean? Lord, I know not how often I have offended; O cleanse me from my known and secret Faults?

8 Commandment.

Have I done to others as I would they should do unto me? Has Justice been

been a Rule to all my Actions? Have my Bargains, Contracts, and Promises been regulated by the Laws of Equity and Conscience? Have I took no advantage of another's Weakness; been faithful to my Trust, and constant to my Promise? Has Rapine, Injustice, Violence, or Oppression never stained my Actions? Have Deceit and Fraud, Circumvention, and Over-reaching, never defiled my Hands, nor stained my Conscience? Lord, my Sins are open in thy sight; thou art greater than my Heart, and knowest all things: O be merciful to a Sinner, and forgive my Sins, for they are great.

9. Commandment.

Have I been candid and ingenuous, and charitable in my Censures of all my Neighbour's Actions, and vindicated his Injured Innocence? Have I never blasted his good Name, nor stained his Reputation? Have I not raised, nor spread a Calumny? Have not my
Words

Words been too sharp, nor my Tongue too bitter? or has the Judgment-Seat ne'er been Witness to my Falshood? Lord, do thou forgive me what is past, and set a watch upon my Mouth, that I may never speak unadvisedly with my Lips, and my Tongue may never more offend.

10 Commandment.

Have my Desires been regular and bounded? Has the Bounty of Providence given Law to my Wishes? And have I with content and thankfulness enjoyed the Portion God has bestowed upon me? Have I not envied nor desired my Neighbour's Wealth nor Grandeur; wished his Poverty or Fall, or lusted after his Bed?

O Lord, my Heart's deceitful! and thou only knowest it; purge out the Corruption that lodges there, forgive the Malice or Vanity of my Thoughts, be merciful to my Iniquities, and write
thy

thy Laws upon my Heart, and on my Mind, good Lord, I beseech thee.

A farther Examination with relation to Faith, Hope, Charity, Gratitude, and Repentance.

Examination of Faith.

IS not that I call my Faith, only a strong Persuasion? Is it not barren, naked and unfruitful? Is it founded on the Mercy of God, and the Merits of his eternal Son? Is it active and vigorous, and does it work by Charity? Does it bring forth Fruits meet for Repentance, and oblige me, in the ways of Virtue and Piety, to flee from the Wrath to come?

O Lord strengthen and increase my Faith, make it true and saving, and say unto me, Great is thy Faith, and be it unto me according to thy Word.

Of

DO I not hope without Warrant from my God? And is not that Presumption which I call my Hope? Do I not expect what God has not promised, or expect what he has promised, on other Terms than those on which he has promised it? Is it built on the plain Promises of his revealed Will; and does it purify me from all filthiness of Flesh and Spirit?

O Blessed Father, keep me from presumptuous Sins; let Despair never ruin nor deject my Soul, but let my Hope be in thee, and thy Mercy, and never leave me nor forsake me, O my God!

Of Charity.

CAN I forgive the World, and in the Grave of Eternal Oblivion bury all the Injuries I have received? Can I forgive my Enemy as I expect forgiveness? Can I return Good for Evil, love them that hate me, and pray

Pray for those that despightfully use me?

O Blessed Jesus, who sheddest thy Blood to wash thy Foes, and reconcile thy Enemies, teach me Love, and pour into my Heart that most excellent Gift of Charity.

Of Thankfulness.

IS my Heart possessed with a true Sense of God's Love to Mankind in giving of his Son? Do I with Thanks and Joy remember that that Son died, that I might not perish, that he laid down his Life for Sinners; and shed his Blood for the Remission of Sins? How shall I be grateful enough to him who died for those that were his Enemies, and deserved eternally to die; that made my Peace by his Sufferings, and made me whole by his Stripes? Certainly, there was never Love like this: O my Soul! what wilt thou then do for all the Benefits thy Saviour has done unto thee? or ever I

O thou Fountain of Eternal Goodness, imprint a Sense of all thy Mercies ; make my Heart as thou wouldst have it, thankful and humble, and contrite, and then accept it as a Sacrifice.

Of Repentance.

HAVE Sorrow and Anguish possessed my Soul? And has it grieved me that I have offended so good a God? And can I with bitterness of Soul look on the black and horrid Guilts that have stained my Maker's Image, and dishonoured my great Creator? And can I with Reluctancy and Remorse reflect on my once darling and beloved Follies; and with Sincerity resolve against them? Can I take leave of that Sin which was wont to be as dear to me as my Right Hand, and to Eternity divorce the Lust, the Passion, the Folly. I have so long and so tenderly indulged? Can I firmly resolve to set a watch over

cover my Lips, with Care and Circum-
 spection to guard my Body from Intem-
 perance and Lust, my Soul from Sin,
 and stedfastly purpose to cleave unto
 the Lord, and in Holiness and Righ-
 teousness serve him all my days?

O Lord, give me a true Sense of
 the Guilt, and Horror of my Sins, cre-
 ate a clean Heart, and renew a right
 Spirit within me; and so order my
 Steps that I may love thy Law, and
 diligently keep thy Commandments,
 and with a Soul truly prepared, go
 to thy House and Altar, O God my
 God.

*[When your Examination is ended,
 you may use such Ejaculations as these
 that follow; and then proceed to the
 Prayer for Pardon of Sin, and Grace
 to resist it.]*

s. O Lord, what should I do if thou
 shouldest be extreme to mark
 what I have done amiss, and enter
 into Judgment with me?

O Lord, my Sins are like the Hairs of my Head, and as the Sand of the Sea-shore for multitude.

O Lord, no unclean thing can come into thy Presence; what then will become of me that am nothing else but Uncleanness?

But, O Father of Mercies, thou wilt not the Death of a Sinner; there is Mercy with thee, and I will hear thee.

6. *A Prayer to be used at this, or any other time, for Pardon and Grace.*

O Everlasting and Almighty God, who art gracious, full of Compassion, slow to Anger, and of great Mercy, who knowest my down-sitting and up-rising, and understandest all my Thoughts, nor is there any darkness or shadow of Death, where such a sinful worker of Iniquity may hide himself; with Sorrow and Indignation against my Sins, I therefore prostrate my self before

before thee; beseeching thee to hear
me from Heaven thy Dwelling-place,
and when thou hearest, forgive me:
Consider that I am but Dust, and re-
member whereof I am made, that Man
cannot be clean in thy sight, nor he
that is born of a Woman free from
Corruption! but with thee nothing
is impossible; if thou wilt, thou canst
make me clean; if thou speak the
Word, thy Servant shall be healed;
and out of such a Stone thou canst
raise up a Child to *Abraham*. O there-
fore, thou great Physician of Souls!
be merciful unto me, and heal my
Soul, for I have sinned against thee;
have Mercy upon me, O God, accord-
ing to thy Loving-kindness, and ac-
cording to the multitude of thy tender
Mercies, blot out my Transgressions,
wash me thoroughly from mine Iniqui-
ties, and cleanse me from my Sin. O
remember not against me my former
Iniquities; help me for the Glory of
thy Name, and purge away all my Sins
for thy Name sake; that laying aside

the weight of Sin which does so easily beset, and insnare me, I may run the Race that is set before me, and delight in thy Commandments; order my steps in thy Word, and let not my Iniquity have dominion over me; but let it be the business of my Life to praise and magnify thy holy Name: Let my Light so shine before Men, that my Example may do good in the World, and encourage others to glorify thee, O Father, which art in Heaven: To whom with thy Son and ever-blessed Spirit, Three Persons and One God, be ascribed all Honour and Glory, Adoration and Praise, both now and for evermore. *Amen.*

[After this, proceed to pray for your self, and such as shall communicate with you, using the following Forms, as your Leisure and Devotion will permit, either one or more of them at a time.]

7. A Prayer before receiving the blessed Sacrament.

O Eternal God, who hast given thy Son to be a Propitiation for the Sins of the World, and sent him from thy own Bosom to be chastised for our Peace, and save Sinners; through him in whom thou art pleased, look down upon me: deal not with me according to my Sins, neither do thou reward me according to my Iniquities; but since there is Mercy with thee, and with thee, O Lord, there is plenteous Redemption, redeem me from my Iniquities, and cleanse me from all my Sins: Since thou wast pleased to give thy Son to die for those that were dead in Trespases and Sins, let his Blood make my Peace, and through him in whom thou art well-pleased vouchsafe to be reconciled to me: own me for thy Child, who have sinned against Heaven, and before thee, and am unworthy to be called thy Servant: but thy
M 4 Mercy,

Mercy, O Lord, reacheth to the Heavens, and thou art always ready to pity those that fear thee; do thou spare though I deserve Punishment; plant thy Fear in my Heart, and then be merciful unto me as thou usest to be unto those that fear thy Name: Cast my Sins behind thy Back, heal my Backslidings, and love me freely.

Let not my natural Corruption, nor my actual Sins, (*Here mention the greatest Sins you have been guilty of, or are most inclined to,*) nor my many and wilful Violations of my baptismal Vows, render me unworthy to approach thy Table. Let not those filthy Rags defile the Wedding-Garment, nor provoke the Master of the Feast to condemn me to utter Darkness; nor my Unworthiness change that holy Feast to eating and drinking my own Damnation. But let the same Goodness that invites, make me worthy to taste of thy Supper; and the same Power that sends forth Commands to compel Men to come in, that thy House may be

be filled, create and make in me a new and contrite Heart, that that sacred Feast may seal the Covenant of Peace, confirm the Promises of Mercy, and make my Pardon sure, before I go hence, and be no more seen. Let the Blood of Christ purge my Conscience from dead Works, to serve thee the living God, and the Power and Efficacy of his Death, whose Body is Meat indeed, bring into Captivity the Law in my Members; that I may have no more Fellowship with the unfruitful Works of Darkness, that Sin may reign no more in my mortal Body, and I may so examine my self, that I may worthily eat of that Bread, and drink of that Cup, that are prepared for the Table of the Lord. O Lord, hear me from Heaven, thy dwelling-place, answer my Petitions, and be merciful unto me according to his Merits, who knew no Sin, Jesus Christ the Righteous. *Amen.*

A Prayer before Receiving the blessed Sacrament, either for a Family or a single Person, in behalf of himself, and such as are to communicate with him.

O Almighty and Ever-living God, who at first didst stamp thy Image upon human Nature ; and when that was lost, to pay the Forfeiture of a shameful Lapse ; and he that was created Monarch of the lower World, was sunk beneath the Dignity of the Beasts that perish, didst even then pursue us with thy Mercy ; and because thy Compassions fail not, didst vouchsafe to offer thy Son to repair the Breach, to cancel the Hand-writing that was against us, and with the Covenant of Mercy, supplant the Rigors of thy own Justice ; and, as if all this had not been enough for wretched and undone Sinners, thou hast given thy Son to die to seal this Covenant in his Blood, to be a Pledge
be-

betwixt thee and thy People, that with thee there is Mercy, and that thou wilt abundantly pardon, that thou desirest not that we should die, but repent and live for ever.

O most merciful and ever-blessed Father ! be thou pleased, that all who approach thy Table, may be received into thy Covenant, thy Favour, and thy Mercy : And that we may be meet Partakers of those holy Mysteries, be pleased to pardon our manifold Transgressions, to forgive our repeated Violations of our Baptismal Vows, and whatever may render us unworthy to eat of that Bread, and drink of that Cup, that represent thy Son broken and bleeding before our Eyes : Since thou hast purchased to thy self a Sacrifice, and hast prepared a Banquet for us by the Agonies and Death of thy Son ; be pleased to add to thy unspeakable Goodness, in making our Worthiness the result of thy Mercy towards us, and giving us the Wedding-Garment that may prepare us for the Festival

Festival of the Lamb; be pleased to animate our Faith, add strength and vigour to our Hope, fervency to our Zeal, our Gratitude, our Repentance, and our Charity, and with Sincerity compleat and crown them all; that at thy Table thy Son's Blood may seal our Pardon and our Peace, that we may effectually partake of the Benefits of his Passion, and they fit us for the Eternal Supper and Festival of the Lamb, and prepare us for that more dreadful Appearance of thy Son Jesus Christ, our only Lord and Saviour.

Amen.

A shorter for the same Purpose.

O Almighty and most merciful Father, who hath instituted the Christian Passover, to continue the Remembrance of thy Son's Death till his second Coming, and hast given out thy Commands, to compel thy Servants to come in to that Marriage-Feast,

cast, that thy Table may be filled ;
 that we eat and drink unworthily,
 and incur the Danger of our own
 Condemnation : Good Lord, grant
 that the Effects of thy Son's Death
 may prepare us for the Memory of
 his Passion, and his Righteousness be
 our Wedding-Garment ; that thy Spi-
 rit may animate our Faith, and our
 Hope, increase our Thankfulness, and
 our Charity, and give Life, and Truth,
 and Seriousness to our Repentance, and
 the Virtues of a good Life, manifest
 our Abhorrence of those our Sins, that
 betrayed and crucified the Lord of
 Glory : That thus approaching thy
 holy Table, the Sacrifice that was once
 offered upon the Cross, may make
 our Peace, thy Son's Blood may wash
 away our Sins, and seal our Pardon :
 To whom with thee and thy blessed
 Spirit, be ascribed all Honour, Ado-
 ration and Glory, both now and for
 evermore. *Amen.*

*A Litany, or short Prayers, before
receiving the blessed Sacrament.*

O God the Father, who gavest thy Son to die that I might not perish, have Mercy upon me, and fit me for the remembrance of his Death.

O God the Son, who laidst down thy Life for Sinners, have Mercy upon me, and fit me for thy Table.

O God the Holy Ghost, whose Fruits are Peace, and Love, and Holiness, have Mercy upon me.

O thou merciful Preserver of Man, that wouldst have the Sinner repent and live, have Mercy upon me.

From the sad effect of corrupted Nature, the Sins of Ignorance, Advice, or Surprize, the Impieties of my past Life, and the Miseries they deserve, Good Lord, deliver me.

From the Breaches of my Baptismal Vows, holy Promises, and Resolutions: from the Deceits of my own Heart, the Power of my Lusts, the Prevalence
of

of Temptation, and the peril of unworthy Receiving, Good Lord, deliver me.

For his sake who took our Nature, who died and rose again, who gave his Life a Ransom for us, and his Body to be our spiritual Food, have mercy upon me.

Give me a due sense of the infinite Love and Sufferings of thy Son, of the Merits of his Death and Passion, and the Mercies of his Table, Good Lord, I beseech thee.

O good God, open my Eyes to behold the Favour thou intendest to us, in that remembrance of thy Son, and let me ever look upon it as a Privilege and a Blessing; and let my own Neglect never deprive me of it, Good Lord, I beseech thee.

Let me never turn my Back on thy Table, nor go away when thou commandest me to come in, that thy Table may be filled, nor presume to come without a Wedding-Garment; but beget in me such a due sense of that
holy

holy Mystery, that my desires after it may be suitable to the Benefits of it, and the wants of my own Soul; that my Approaches may be decent, and holy, and constant, and my Service accepted, Good Lord, I beseech thee.

Encrease my Faith, and enlarge my Charity; make me humble and obedient, and teach me with such a mixture of Love, and Hope, and Fear, to approach thy Altar, that that holy Mystery may seal my Pardon and Peace, and confirm to me all the Benefits of his Death and Passion, who shed his Blood for the Remission of Sins, Good Lord, I beseech thee.

O Lamb of God, Son of the Father, that takest away the Sins of the World, by whose Stripes we are healed, and in whom God is well pleased, direct and guide, and accept my Approaches to thy Table, Good Lord, I beseech thee.

A

*Prayer before the Sacrament by a
single Person.*

O Almighty and most merciful Father, who gavest thy Son to die for Mankind, that his Life might be a sacrifice for Sin, and his Body the Bread of Heaven; and dost command, that all should come to the Supper of the Lamb, yet no one without the Wedding-Garment; do thou grant, that no groundless Scruple, or frivolous Pretence, may ever keep me from that sacred Ordinance, that my Unworthiness may not make thy Table become a Snare to me, or cast me thence to utter Darknes; but of thy Goodness so pardon my Sins, sanctify my Nature, and prepare my Soul for that heavenly Feast, that I may there be a welcome, and an accepted Guest; that thy Son's Blood may seal my Pardon, and write my Name in the Book of Life; and his Body so purify and hallow mine, that the remainder of my Life may
be

be devoted to thy Service, and my Soul eternally saved in the Day of our Lord Jesus Christ. *Amen* and *Amen*.

[*If you have time enough, whilst the Minister is preparing for the Celebration or the Offertory is reading, or betwixt the Consecration and the Minister's coming to deliver the Sacrament to you, you may use the foregoing Litany or Prayers, or the following Ejaculations, as your time will permit.*]

8. *Ejaculations before Receiving.*

O Thou Hope of Israel! O thou Saviour of them that believe, have Mercy on me for thy Name sake.

O Lord, be merciful unto me, for my Sin is great.

O Son of God, that takest away the Sins of the World, have Mercy upon me.

As

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As the Hart panteth after the Water-
brooks, so panteth my Soul after thee,
O God.

My Soul is a-thirst for thee, O God
my God.

Lord, I am not worthy that thou
shouldst enter under my Roof; O let
thy Spirit prepare a place for thee.

Grant me, gracious Lord, so to eat
the Flesh of thy dear Son, and to drink
his Blood, that my sinful Body may be
made clean by his Body, and my Soul
washed through his most precious
Blood.

*A Prayer to be used after the receiving
of the Bread.*

O Most holy Jesus! that dost vouch-
safe that thy Body should enter
under my Roof, Good Lord, speak
the word that my Soul may be healed
by it. *Amen.*

Eja-

Ejaculations.

O what am I, that my Lord should come unto me?

O what am I, that he should be mindful of me, and thus regard me?

O say unto my Soul, I will, be thou clean.

O say unto me, Thy Sins be forgiven thee.

I am thy Salvation.

[When these are ended, if you have time before the Cup is administred, (as you will always have when there are many Communicants,) call to mind the greatest sins you have been guilty of, and particularly beg God's pardon for them, and resolve against them, and desire the Assistance of his Grace, to enable you to avoid them.]

If after this you have time, you may thus enlarge:

O Good Lord, who delightest in doing good, do good unto all Men, especially to the Household of Faith.

En-

Enlighten those that sit in darkness
and in the shadow of Death, and guide
their Feet into the way of Peace.

O let the Light of thy Gospel en-
lighten the Gentiles; and let it be the
Glory, and the Delight of thy ancient
People *Israel*; and let all Nations of
the Earth fall down and worship
thee!

Lord, bless those that curse me, and
do good to them that hate me.

Lord, bless thy People here before
thee; bless us, O our Father, in turn-
ing us from our Iniquities.

*When you see the Minister coming
towards you with the Cup, you may
say,*

O Blessed Jesus, whose Blood was
shed for the Remission of Sins,
preserve my Body and Soul to ever-
lasting Life.

O blessed Jesus, that didst therefore
suffer that thou mightest sanctify thy
People with thy own Blood, grant me

Re-

Redemption through thy Blood, even the Remission of Sins.

9. After receiving the Cup.

O Merciful God, let thy Son's Blood, that was once given for, and is now given to me, cleanse me from all unrighteousness, and the Cup I have now received, be the Cup of Salvation.

O Blessed Jesus, I have eat thy Flesh, and drunk thy Blood, be it unto me according to thy Word, and let there be Life in me.

O let thy Flesh be Meat, and thy Blood be Drink indeed.

O thou that hast commanded me to come in, that thy Table may be filled, and taught me, that except I eat thy Flesh and drink thy Blood, I have no Life in me :

O let thy Flesh be Meat, and thy Blood be Drink indeed.

Lord, I have stedfastly purposed to keep thy Commandments ; O accept the

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the free-will Offerings of my Mouth,
and teach me thy Judgments.

*A short Prayer after Receiving the
Blessed Sacrament.*

O God the Father, who knowest
whereof we are made, and re-
membrest that we are but Dust, pity
my Weakness, forgive my Infirmities,
and accept our imperfect Service, Good
Lord, I beseech thee.

O God the Son, who tookest our Na-
ture, that thou mightest be touch'd
with a Sense of our Infirmities, and have
pity upon us, forgive and cover the
Sins of our holy Things, and accept
our Remembrance of thy Death and
Sufferings, Good Lord, I beseech thee.

O God the Holy Ghost, by whose
Aid we are guided and directed, and
by whose Assistance all that is Good
and Holy, lives and moves, and has
its being, with the Spirit of Holiness
assist and crown all our Services, and
render acceptable this our Sacrifice of
Thanks

Thanks and Praise, Good Lord, I beseech thee.

For thy infinite Mercy, O blessed Father, in giving thy Son for us; for thy unspeakable Love, O blessed Jesus, in giving thy self to die for us, and in this mysterious Manner giving thy self to us, make me ever thankful, Good Lord, I beseech thee.

That I may inviolably observe my Sacramental Vows; that I may preserve a due Sense of the Mercies of my Saviour's Death and Passion, and through his Blood obtain Remission of my Sins, Good Lord, I beseech thee.

That I may live as an useful Member of Christ's Church; walk worthy of the Mercies of his House and Table, and that sacred Relation to which he has vouchsafed to admit me, Good Lord, I beseech thee.

That I may not relapse to my former Sins, nor violate my Holy Vows, that the Spirit of Peace and Charity, of Holiness and Obedience, may ever dwell in me, and in his whole Church,
that

that I may be thy Servant, and partake of the Felicities of thy Chosen, good Lord, I beseech thee.

[*When these are ended, if you have time you may use either, or both of the following Prayers; till the Minister returns to the Communion Table, and begins Prayers; but then be sure to join with him and the Congregation; and be always careful that your Thoughts may go along with each Prayer that is said, and at the end reverently and cordially say, Amen.*]

So soon as you come home, retire so long as to use one or both of the short Prayers that follow, or the preceding Litany.

*A Prayer to be used after receiving
the blessed Sacrament, for a single
Person.*

O Eternal Father, and God of all
Mercy, who hast given thy Son
to die, that I might not perish ; and at
the price of his Blood, vouchsafed to
purchase Sinners : Since thou hast thus
dearly bought me, Lord, make me
thine ; pardon whatsoever thou sawest
amiss in my approaches to thy holy
Table ; accept, confirm, and strengthen
my Promises and Resolutions of a
better Obedience, and for the future,
let thy Grace prevail over the corrupt
Inclinations of my Nature ; the Pardon
thou hast sealed, engage me wilfully
to sin no more against thee ; the Bene-
fits of thy Son's Death, enable me to
die to Sin, and prepare me eternally to
live with him in the Joys of a glorious
Resurrection. All which I humbly beg
for the sake of him in whom thou
art

well-pleased, Jesus Christ my only
 Lord and Saviour. *Amen.*

*Short Prayer for a Family, or single
 Person, in behalf of such as com-
 municated with him.*

O Merciful God, that hast admitted
 poor Mortals to thy Table, and
 purchased us Angels Food, teach us
 to do thy Will as they do in Heaven :
 Let thy Holy Spirit keep alive that
 sacred Fire which was kindled at thy
 Altar, that nothing which is unclean
 may enter where thy Son has took
 possession ; that we may not relapse to
 our former Errors, nor betray our
 Lord after receiving of the Sop ; but
 let the Power of thy Grace, that is able
 to subdue all things to itself, subdue
 our Passions, and enable us to live
 over our holy Thoughts and Vows,
 that our Lives may attest the Holiness
 and Sincerity of our Sacramental Pro-
 mises, and shew forth our Thankful-
 ness,

ness for the Mercies of thy House, and the infinite Love and Sufferings of thy Son Jesus Christ, our blessed Lord and Saviour: *Amen.*

[After receiving the blessed Sacrament, when you have leisure to retire for some time, you may begin your Devotions with the following Soliloquy.]

11. *Soliloquy.*

WHat a mixture of Fear and Joy invades my Soul, when I look back on the great Mystery that now is past! What Amazement strikes throving through my Veins, when I dare to remember, that I have feasted with my God, yet still do live! that by a Mystery secret and inscrutable, I have tasted that Blood that was shed from the Foundation of the World! that the dear Effects of all my Saviour's Agonies, the sacred Purchase of his Passion, are bestowed on a wretched and

III. *Holy Sacrament.* 293

Undeserving Miscreant! My Prince
 vouchsafed to receive a Rebel to his
 Armour! my Father a Rebel to his Arms!
 my God a Sinner to his Mercy!
 Good God! what is Man, that thus
 thou art mindful of him, and the Son
 of Man that thus thou regardest him!
 What is there in sinful Dust and Ashes,
 to invite thy Goodness, or fix thy
 Love! Can there be Charms in Mi-
 sery, or any thing amiable in wretched
 Day! Or, can Ingratitude or Demerit
 plead a Right to Love! What then shall
 I give unto the Lord for all the Benefits
 that he hath done unto me! I have
 already taken the Cup of Salvation,
 that did not pay but help to enhance
 the Debt.

I will therefore call upon the Name
 of the Lord, and pay my Vows: since
 he has vouchsafed a Cure, I will en-
 deavour to sin no more, lest a worse
 thing come unto me; my Life shall be
 one protracted Song of Praise: And
 that those Sins I have divorced may
 return no more, a sedulous Care shall

be my Guard, a constant Adoration shall be my Sacrifice, and the holy Offices of a devout Life, the Retribution that my succeeding Minutes shall be sequestered to pay; and I will endeavour, that a Victory over my Passions may laud the Energy of my Saviour's Death; that a Conquest over my Lusts and Propensities to sin, may speak the Efficacy and Power of his Passion, and speak me a worthy Partaker of that heavenly Feast, celebrated in remembrance of him.

12. *A Family Prayer after receiving of the Blessed Sacrament, or to be used by a single Person, in behalf of himself, and all such as communicated with him.*

O Most merciful and ever-gracious God and Father, who delightest thy self in doing Good, and shewing Mercy; and when we had justly forfeited thy Favour, and might to all
Eter-

Eternity have remained Children of
Wrath, yet even then wast thou
pleased that thy Mercy should surmount
our Sins, to promise Pardon to all
that return by a holy Penitence, to
white Forgiveness to Repentance, and
by the Death of thy Son hast ratified
all thy Promises; let his Merits inter-
cede for all who have approached thy
Altar; pronounce us healed by his
Stripes, and made whole by his Death;
and let the unspeakable Mystery of the
Eucharist be a sign betwixt thee and us,
that we are thy People, and thou our
God: And since thou hast in a mira-
culous manner given us thy Son, for
his sake be pleased to give us pardon,
and make us for ever thine. But what
shall we give unto thee, O Lord, for
all the Benefits that thou hast done us!
What Sacrifice of Thanks, and Praise
shall we give unto thee, O Lord, that
hast reached out unto us the Cup of
Salvation, and the Bread of Life!
that hast given us the Body of thy
Son to eat, and his Blood to drink!

that is Drink indeed ! Let that Bread satisfy all our Desires, but to promote the Interest of thy Kingdom ; and that Drink satisfy all our Thirsts, but after the Advancement of thy Glory. Let the importunity of our Natures to gratify our Lusts, be changed to hunger and thirst after Righteousness ; and our Inclination to Sin, to a Delight in thy Statutes. Let our holy Vows and Resolutions be preserved inviolable ; all our Actions wear the Badge of that holy Feast ; and whilst we have a Being let us thy Servants praise thee. Let our Souls praise thee, O Lord, and all that is within us magnify thy holy Name ; and that we relapse not to our former Impurities that we have resolv'd and covenanted against, let thy Holy Spirit be our Guard and Guide ; let the Efficacy of thy Son's Death teach us to hate and avoid the Sins for which he died ; and by his Stripes be pleased so to heal us, that all the Benefits of his Passion may be ours ; that our Sins may be forgiven, and
our

our Souls saved, through the Merits of
thy Son; to whom with thee and the
Holy Spirit, be ascribed all Honour and
Praise, both now and for evermore,
men,

3. *A Prayer after the Receiving the
Blessed Sacrament, for a particular
Person.*

O Most gracious and ever-blessed
Lord God, who gavest thy Son
to die for me, when I was dead in
Trespases, and wast pleased that his
Blood should be shed for the Remission
of my Sins; and to add to all thy Mer-
cies, hast admitted me to thy Table,
to behold and taste how gracious thou
art to Sinners; that thou hast no plea-
sure in their Death, but hadst rather they
should repent and live; Glory be to
thee, O Lord! to thy Name be ascribed
eternal Thanks and Praise.

O good God! let this Instance of
thy never-failing Compassion, seal and

N 5

ratify

ratify all the rest; and this spiritual Oblation of thy Son, confirm and make sure thy Pardon. Let the Blood of that immaculate Lamb, secure me from the destroying Angel, and the Sacrifice for the Sins of the World blot out all my Transgressions: but lest now I am risen from thy Holy Table I should play the Wanton, and after eating of that Manna, sin yet more against thee, and thy Wrath fall upon me, whilst that Meat is yet in my Mouth; be thou pleased that the powerful Influence of thy Son's Death may compleat the Sacrifice that has been offered in remembrance of him; and by the Power of that Grace that is able to subdue all things to itself, conquer my rebellious Nature: O thou that art the God of the Living! and art able to raise the Dead, raise me from a Death in Trespasses and Sins, to a Life of Grace and Holiness!

And since thou art able out of the Mouth even of Babes and Sucklings, to perfect thy own Praise, out of my
stony

My Heart raise up a Child to *Abram*, and let it be my Delight to praise thy Name, in keeping of all thy statutes, and in running the way of thy Commandments; and that my Unworthiness may not provoke thy Wrath, nor any Demerit of mine make that Blood cry for Vengeance, which should confirm my Pardon; pass by all my Frailties and Imperfections, and forgive the Sin of my holy Things; increase my Thankfulness and my Faith, confirm my Repentance, and in thy Mercy accept them all; that the Body and Blood of thy Son which I have received, may be Pledges of that Pardon which his Death did purchase; and through his Stripes my Soul may be healed; that the Benefits of his Passion may be an Earnest and Assurance of a joyful and glorious Resurrection; and through him that died, I may live for ever: To whom with the Father and the Holy Ghost, be ascribed all Honour, and Praise, and Adoration, both now and for evermore. *Amen.*

A Prayer for Holiness.

O Thou that art the God of all Flesh,
 there is nothing too hard for thee,
 O say unto me, I will, be thou clean;
 and be it unto thy Servant according
 to thy Word: Redeem me from all
 Iniquity, and sanctify me throughout;
 and with the Blood of Jesus Christ,
 purge my Conscience from dead
 Works, to serve thee the living God,
Amen.

A Prayer for true Repentance.

O Holy Father, give me a Repentance
 never to be repented of, put thy
 Laws into my Heart, and write them
 upon my Soul. O do thou turn me
 that I may be turned; draw me that I
 may run after thee; give me a Heart of
 Flesh, and out of a Stone raise up a
 Child to *Abraham*. O teach me to
 abhor my own Iniquity, and let it be
 my

my Meat and Drink to do thy Will.
Amen.

A Prayer for Faith, Hope, and Charity.

LORD, I believe, do thou help my Unbelief; give me a Faith strong and stedfast; let it work by Love; let it bring forth Fruits meet for Repentance. O thou that art the Hope of all the Ends of the Earth, be thou my Hope. Let my Hope be in thee, and let it be such as will purify from all Filthiness both of Flesh and Spirit.

O thou God of Love, take from me all Rancour and Malice; give me Brotherly-Kindness and Charity; give me a Heart tender and compassionate. O teach me to love my Brother as my self, my God above all things; and let my Charity be such as will never fail.

Amen.

A

A Concluding Prayer.

O Blessed Father, that hast received a Prodigal to thy Arms, O teach me never more to rebel against thee! O blessed Redeemer, who hast received a Sinner to thy Table, that is unworthy of the Crumbs that fall from thence, O make me for ever thy Servant, and shew me thy Salvation.

O blessed Spirit, that out of a Stone hast raised up a Child to *Abraham*; that didst first give me Life, and then Angels Food to preserve it; O let thy Grace never leave me nor forsake me, till thou bringest me safe to Glory and Immortality. *Amen.*

A Prayer for Ash-Wednesday, or any other time in Lent.

O Blessed Jesus, who wouldest have us fast to our Father that sees in secret, and by whose holy Example,
this

This Season has been consecrated to a solemn time of Fasting, and Prayer, and Repentance ; in Mercy look down upon thy People, and hear the Cries of all that mourn in *Sion*. O Lord, make me so truly sensible of thy infinite Love to Sinners, in putting us in a Capacity to repent and live, that no Call to, or Opportunity of Repentance may be lost upon me. Thou, O God, knowest the Infirmities of my Nature, with what Difficulties my Affections and Lusts are overcome, and how prone I am to cherish and indulge rather than subdue them : Do thou give me such a sense of my Frailty and Corruptions, and such assistance of thy Grace, as may enable me to mortify the Deeds of the Flesh, and keep me always Humble, and Penitent, and Watchful against all the Snares of Sin and Folly ; till a Religious Temperance and Sobriety, a pure Mind and holy Conscience shall fit me for the blessed State, where the pure in Heart shall see God, and be happy with him for ever and ever.

Hear

Hear and answer me in Mercy, O blessed Father, for Christ Jesus his sake.
Amen.

A Prayer for any Day of Publick Fasting.

O Almighty God, by whose good Providence the World is governed, who settest up one Nation and pullest down another; who givest Peace and Victory, Preservation and Blessing to thy People, and honourest those that honour thee, but sufferest the Iniquity of a People to be their Ruin and Reproach, and Shame and Confusion to be the Portion of sinful Nations: In thy Mercy, O Lord, look down upon these sinful Kingdoms; deal not with us according to our Sins, neither reward us according to our Iniquities, but spare though we deserve Punishment, and in the midst of thy Wrath think upon Mercy. Forgive our Luxury and Profaneness, our Oppression and Injustice,

Justice, our Uncharitableness and Divisions, the ill use we have made of all thy Blessings, and the dishonour we have done the Religion thou hast so wonderfully planted and preserved in these Kingdoms; for if thou shouldest be extream to mark all that we have done amiss, we could expect nothing less than to be given up as a Prey, and inherit Confusion and Shame: But O thou merciful Preserver of Man, have Mercy on these sinful Nations; forgive us all that is past, and to render us capable of thy future Blessings, give us a due sense of our past Provocations; raise up a Spirit of Holiness and Religion, and make us wise to do good, and with well-doing, study to engage thy Protection and Care; make our Counsels Wise and Steady, give Courage and Obedience to the People, and make all from the highest to the lowest truly sensible, that the Honour and Greatness of this Church, and Kingdom, are best provided for by recommending our selves to thy Protection
and

and Care; by Temperance and Charity, Holiness and Obedience, and a full Trust in thy Mercy, approving ourselves thy People; which, that we may all do, and thou mayest hear our Prayers, and forgive our Sins, and continue our Protector and Deliverer, grant, I beseech thee, for Christ Jesus his sake, our blessed Saviour and Redeemer: *Amen.*

For Good Friday.

O Almighty and ever-blessed Father, who out of thy infinite Love and Compassion to Sinners, hast given thy Son to die for them, and by the Blood of his Cross made our Peace: in Mercy look down upon me; and that I may partake in the Merits of his Death and Passion, and be healed by his Stripes; give me a due Sense of his Sorrows and Suffering, and such a hearty Detestation of my Sins, that put the Lord of Life and Glory to open shame, and
sh ed.

shed the Blood of the Righteous ; That
his Blood may wash away my Guilt,
and through his Stripes I may be healed;
and for his sake who died for Sinners,
give me such a measure of thy Grace,
as may enable me to make my Peace
with thee by Repentance, to do good,
and patiently suffer ill when ever thou
shalt think fit to call me to it : That
following the blessed Example of his
Patience and Charity, his Humility and
Meekness, his Death and Sufferings,
may fit me to live eternally with him,
when he shall come in Glory; and all
for his sake who died for Sinners, Jesus
Christ my blessed Saviour and Redeem-
er. *Amen.*

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A
GUIDE
TO
REPENTANCE:
OR,

The Character and Behaviour
of the DEVOUT CHRISTIAN
in Retirement.

Pfal. cxix. 54, 60.

*I called my own ways to remembrance, and
turned my Feet unto thy Testimonies. I made
haste and delayed not to keep thy Command-
ments.*

THE SIXTH EDITION.

By JOHN INET, D.D. Chanter and Re-
fidentiary of the Cathedral Church of Lin-
coln, and Chaplain in Ordinary to his Majesty.

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R. BARKER.

To the HONOURABLE

Sir RICHARD NEWDIGATE Bar^t.

S I R,

THough I know you have acquainted your self not only with all the genteel and politer Parts of Learning that serve either for Use or Accomplishments to those of your Quality, but are a very good Judge of Books of this kind; yet I am so well assured that you can be candid as well as just; and value Books by the Spirit and Intention, and Possibilities of their being useful, rather than the artful Measures and Addresses with which they are written; that without Ceremony or Apology, I presume to present you with, and prefix your Name to one that has nothing but the Charity of its Intention to justify its being made publick. The frequent
Returns

326 *The Epistle Dedicatory.*

Returns of the late publick Fasts, seeming to have made some Impressions on the Minds of People; and the Seriousness that on those Occasions appeared in their Faces, giving some Grounds to hope that an Address of this nature might be useful: This Consideration prevailed over all the Obstructions that commonly lie in the way of such Attempts, and the Charity of the Design so over-balanc'd the visible Imperfections with which it was managed, that without giving my Thoughts time to cool, these Papers were put out of my hands with the Haste and Carelessness with which they were written. But having suffered my Hopes and Wishes to surprize, rather than regularly gain a Consent to their becoming publick; my Judgment, that remonstrated against the Book with so full a Consent, followed my Inclinations in the Epistle; and the Uneasiness that accompanied the one, with so strong and irresistible a Bias, led me to the other, that I could not deny my self so sensible a Pleasure,

The Epistle Dedicatory. 327

treasure, as the publick Acknowledg-
ment of the many Obligations you
have laid upon me. For that generous
passion with which (I can, by Expe-
rience, say) you serve your Friends;
as it redoubles the Obligations you lay
upon them, so it derives such a Value
and Merit upon your Friendship and
Favours, that it shall be ever my Am-
bition to publish my self, and be
esteemed

Your most Obliged Friend,

and most Humble Servant,

JOHN INET.

TO THE
Christian Reader.

B*Esides the great Day of Expiation and Atonement, of Gods own appointment, and the many other Seasons by the Authority he entrusted with his Church, consecrated to a general Repentance and Devotion, the Prophets and Evangelists have given us manifest Evidence of a voluntary Practice amongst all the devout People under the Law, in setting a-part certain Portions of their Time for the great Purposes of Religion; which being accompanied with Abstinence, are from thence called by the Name of Private Fasts. And so far did this Custom prevail in the Jewish Church, that the Practice of the Pharisees,*

Pharisees, in fasting twice a Week, seems to have been a Copy from the Retirement for Devotion and Repentance, practised by their better Ancestors. The Business of the Pharisee was Ostentation and Vanity; yet our Saviour, who observed, and set a Mark upon their Hypocrisy, not only allowed and justified their practice, but excused the Omission of his Disciples, as unsuitable to their present Circumstances; but at the same time declared, that when the Bridegroom was taken away, they should fast in those Days. In which Discourse, our Saviour has set the Thing in its true Light; asserting Fasting a Means and Help to, not an Act of Piety; and taking away the Merit and Necessity, has allowed the Usefulness, and asserted the Benefit; and in his excellent Sermon on the Mount, he not only gave Rules for the Conduct of it, but by his own exemplary Abstinence, and frequent Retirements for Devotion, possessed his Followers with so high an Opinion of
the

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the great Usefulness of Retirement for Repentance and Devotion, that it became a general Practice among all the devouter Christians of the first Ages. A Practice so far approved by all their penitential Canons, that it was always one Ingredient in the recovery and restoring of Offenders to the Favour of God, and the Communion of his Church, and had so great a share in the primitive Discipline, that Ecclesiastical Story scarce affords an Instance of a Penitent restored without it. But when Persecution, and the Inhumanity of their Enemies had forced some great Men into Desarts, they endeavoured by great Austerities and Devotions to consecrate their Fate, and excuse the withdrawing their Light from Men, by rendring it more bright and illustrious before God, and by a more eminent strictness in their converse with him, in some measure atone for the omission of the Charities and good Offices they owed to Mankind. These Examples meeting with the unhappy

happy Circumstances the Christian Church struggled under in the first Ages, drew such numbers of Christians into Retirement, as peopled the Rocks and Desarts, and made it necessary to reduce them to Society and Rules of living; where Industry and Devotion made up their Character, and a Succession of Labour and Prayers, and holy Hymns, and Meditations, took up their Time.

Thus far Solitude and Retirement were innocent, and gained so much Reputation in the Christian World, as made it easy to some designing Men in the succeeding Ages, to serve themselves on the esteem Retirement had obtained. This Design falling in with the Interests of the Church of Rome, was conducted with so much Art, that in time the Wilderness got ground of the World, and a shew of renouncing it, drew after it such a Train of Wealth and Greatness, that the pretence of Poverty and Humility served all the ends of Covetousness and Ambition,
and

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and the Vows of Chastity and Obedience ministred to all the purposes of Folly: and the Flesh and the World were served, under the colour of mortifying and renouncing them. The Holy Purposes and Dispositions of those Holy Men who had done honour to Retirement, were resolved into an uncouth Habit, their Industry to Ease and Sloth, their Austerities to wearing a Discipline, a Scapulary, or a Cord; and their devout and ardent Prayers, to a telling over a number of dry Ave-Maria's by the help of the Rosary; which is so dull and insipid a kind of Devotion, that if either the Sense or Piety could be justified, yet it has so little of the Primitive Spirit, that the Invention of St. Dominick would doubtless have met with other Entertainment than his Admirers have bestow'd upon it, had he happen'd to live some Ages sooner. But whilst the antient Piety and Devotion thus degenerated, the Pretensions thereunto grew afresh out of their Ashes, and Merit and Perfection
were

were with great Confidence challenged by the several Orders of Recluses; and renouncing the World, thought the least thing in their Character, under these Pretensions being useless, grew up into such Credit, that the Commands and Tears of a Father were not strong enough to withhold an only Child from a Cloister, nor the conjugal Ties and Vows of Fidelity, a discontented Wife. But the Pretence of the Primitive Pharisees was revived with such Advantages, that the Name of Corban, did not only excuse his Wealth, but the Possessor too; and set him at liberty, not only to leave a Father, or a Mother, a Child or a Family, to the Mercy of the World, but voided the Right of his Brother, his Prince, his Country, his Wife, or his Child, to his Charity, his Counsel, his Service, or his Care; and not only broke through, but cancelled the most sacred Ties both of Nature and Religion. These were such Abuses of Retirement, that it is
not

*not to be wondered if the Contempt
 and Indignation they deserved, less-
 en'd the esteem of every thing that
 had served to colour them, and drew
 a Suspicion on the Discipline, that
 in the first Ages of Religion had ad-
 ministr'd to all the Ends of Piety
 and Devotion; and this Prejudice
 falling in with the Interests of Sloth,
 and Luxury, and Indevotion, had
 too much influence on some that em-
 braced the Reformation; but did not
 so far prevail in this Church, but
 that besides the stated Fasts and Vi-
 gils, Retirement for Piety and De-
 votion had a just Regard in these
 Nations amongst the People of Thought
 and Leisure, till our unhappy Wars
 let in a Torrent of Impiety upon us,
 and the ill-grounded Fears of a re-
 lapse to the Superstition of the Church
 of Rome, run some Men into Su-
 perstition of another kind: for be-
 that places Holiness and Merit in
 laying aside the proper Means and
 Instruments of Piety and Devotion,
 and*

and he who places Holiness in the
 use, are both alike guilty of Super-
 stition; and the Looseness and Pro-
 faneness which have pursued the
 former, have given us a sensible Evi-
 dence of the Mischiefs that unhappy
 Mistake has drawn down upon us.

In these unhappy Circumstances,
 whilst the Mistakes of some have cast
 a Blemish and Contempt on the Pri-
 mitive Methods of Holiness and De-
 votion, and the Prophaneness of o-
 thers, has broke all the Restraints of
 Modesty and good Manners, to re-
 proach and despise them; it may
 look like the attempt of one unac-
 quainted with the World, to offer at
 an Essay to recommend them to a due
 Consideration and Regard. But
 when the Prophet Elijah complained
 of a general Apostacy and Corruption
 of Manners, and thought his Coun-
 try gone after False Gods, God chec-
 ked the Immodesty and want of Cha-
 rity in the Prophet, and told him,
 that in the midst of that Dissolution,
 which

which seemed Epidemical, he had still reserved himself seven thousand that had never bowed the Knee to Baal. It would then be very unreasonable, as well as unchristian, to imagine, that in so great and flourishing a Church as that of England, God had not preserved infinite Numbers, that with all Sincerity aspire to the Primitive Piety and Devotion: For though the Pomp and Shews of Austerity do not make that Figure with us that possibly they may do in the Church of Rome: though wrong Notions and the too general Looseness have withdrawn some, and the bold Insults of Prophaneness intimidated others, and thus lessened the Piety, and Virtue, and Decency, and Gravity of that Devotion, that blessed the first Age of the Reformation; yet without Vanity and Flattery, it may be said, that there appears more plain, natural, and unaffected Piety in the Communion of this Church, than are commonly to be

found amongst other sort of Christians. Which, it may be, no one thing within the Compass of our own Endeavours) would more improve, than the Observation of that her Rubrick, wherein she directs her Children to a weekly Fast; by which I shall presume to think, she intends not so much total Abstinence, or particular kind of Diet, as to prescribe Periods for more exact Review of our Lives, and more especial Oblation of our thanks and Prayers to God, accompanied with the strictest measures of Temperance. For though Abstinence is of admirable Use to some Constitutions, and not only redoubles the Piety of the Christian in laying the Foundation of it in the Sacrifice of his Appetite, but in kindling holy Ardors, that give new Life and Vigour to his Devotions; yet there are other Tempers that not only frustrate, but pervert all the Religious Ends of Abstinence: But he that has a Will to it, can want neither Ability, nor

P

Time,

Time, to consecrate an Hour in a Week to Repentance and Devotion; he that cannot observe the Rubrick in a Day of Fasting, may confess his Sin to God, and beg his Pardon, and cannot be so oppress'd with Business, but his busy Thoughts may reflect on the Mercies he owes to God, or on his own Demerit. And if we consider the general Practice of Mankind, it will appear an unaccountable and stupendous Folly, that the Affair which only deserves our time and thought, should only be neglected; or at the best, be only left to Chance and Accidents, whilst every Trifle prescribes to a certain Portion of our Time and Care.

But if Men would be persuaded to do the same Justice to their greater Interests, that of the other World, which they do to those of this, that is, allow themselves Time to consider it, I doubt not but it would go a great way, not only in the Cure of that Looseness which has so fatally broke in upon us; but in restoring that Temperance

To the Christian Reader. 339

We *erance and Charity, that Goodness*
e the *nd Beneficence, and that exemplary*
D *holiness and Virtue which the Reli-*
in *gion of our Lord requires from us:*
am *To which blessed Ends, if the following*
t b *Papers will any way contribute, either*
Me *by awakening the careless and un-*
on *thinking, or encouraging or assisting*
th *the better disposed Christian, they will*
en *answer, and reward the Intention*
on *with which they were written.*

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C H A P. I.

The Reasons which lead the Devout Christian to retire. 2. His Notions of Retirement. 3. His Behaviour therein.

THE Union of the Soul and Body, is a Secret the Devout Christian does not pretend to penetrate; nor to explain the Difficulties that attend it: But that the Body has a mighty influence on the Soul, and the Notices and Conceptions of the Understanding have a tincture from the Matter of which the Body is formed, is as manifest as the different Impressions which the Things of this and the other World, make on the Minds of Men, by a similitude of Nature, and the immediate access they have to our Senses. The former have a mighty influence, whilst

the latter, having no access to the Soul but by the Ministry of the Body, and discoloured by the Medium through which they pass, and are so lessened in our estimation and regard, that every Trifle becomes a Rival; and our sensitive part so favours the pretensions of the World, that it is very apt to engross our time and our care. *Israel* like, we fix so passionately on the Earthly *Canaan*, that 'tis some pain to bring our selves to due reflections on the Joys which lie beyond it; and 'tis so difficult to entertain the thoughts of both together, that 'tis hard, if not impossible, for the best of Men to preserve a just *Idea* of another Life, whilst they give up themselves to the hurry and the noise of This. Hence the Devout Christian concludes it necessary to set apart, certain Portions of his time, when laying aside all thoughts of This, he may entertain himself with those of the other World.

2. He does not abandon the Station God has set him in; he does not fly to

Cloyster or a Defart, nor believe he will be more serviceable to God by minding himself useless to Men; that Walls will purge the Corruptions which Edge in his Nature, or Solitude quench the Fire he carries thither in his Blood. Though he has a reverence for those Holy Men, whom Persecution or Choice led to a Solitude; yet he cannot believe that the Holy Solitaries of old ever intended, by their Examples, to unpeople the World; or that God ever intended we should banish our selves from Society, to which he planted a tendency in our very Natures; or that he who made us to be helpful to one another, will put a value on a perpetual Affront and Contradiction to the Law of our Natures; or that the highest Institution of Charity (the Gospel) will ever allow the best pretensions to defeat it, and render Men unuseful to the World.

3. Yet he believes it of great moment to make frequent retreats from the World, to abandon and lay aside the pursuit and thoughts thereof, to enter-

tain himself with the considerations of his condition, and his pretensions to a better State; and this he looks upon as necessary as Temperance and Physick to his Body, or Accounts to his Estate. If the Health of his Body will permit, Abstinence accompanies him to his Closet, and his Body feels the resentment his Sin deserves; at least he fasts to his Father that sees in secret; he does not serve his Vanity on his retreat; it does not make him sour, uneasy or out of humour; nor does he think his *Conversation* ought to carry the *Marks* of those sad reflections that possessed his Soul: 'tis enough to him that God is the Witness to his sorrow and resentment; that he has poured out his Soul before him; that he who can reward him openly, can hear the gentlest Sigh, or the softest Prayer; and thus assured, a profound Humility, and an awful sense of the Divine presence, accompany him in his retirement to his Closet, where his Repentance and his Prayers have their due place; he knows that
he

He who fills the Heavens, will dwell with the humble and contrite Heart ; and the high and lofty one, who inhabits Eternity, will hear and not despise the Prayer of the destitute ; that he whose Mercy is over all his Works, whose Grace is sufficient for the impotent Offender, will grant Repentance unto Life to those that sincerely seek for it : And in this assurance his first Address is to God, that he who is the Creator and Lover of Souls, who thought fit to make Men after his own Image, and redeemed them with the inestimable Merits of his Son, and in his Name has preached Repentance to all the World, and to whom nothing is impossible, would enable him to make a right judgment of his own state and condition, and grant him Repentance unto Life Eternal ; and that this may not end in ineffectual wishes, his first care is to inform himself of the Nature of that Duty God and the Interest of his own Soul have made so necessary.

C H A P. II.

1. *The Penitent's Opinion of the Possibility and Necessity of Repentance and the danger of deferring it.* 2. *His Sorrow for Sin.* 3. *His Resolution to forsake it.* 4. *His Behaviour when surprized to the Sin he resolved against.* 5. *His Thoughts of the second part of Repentance, the Measures by which he distinguishes it from the ineffectual Repentance, and judges of his Sincerity in the practice thereof.* 6. *Arguments against his Relapse, and Neglect of the Duty of Repentance.* 7. *Practice of it, how managed.* 8. *When renewed.*

1. **T**HE natural Notices of God's Goodness and Mercy, render it so reasonable to believe that he has made that plain, and intelligible, and practicable, which he has made necessary; that when he finds Repentance charged upon the Sinner, and enforced with

A Guide to Repentance. 347

th the Sanctions of Death eternal,
e devout Christian concludes it a Duty
the reach of every Capacity, and by
e Grace of God within the power of
e Sinner; and does neither disturb
himself with nice and elaborate Spe-
ulations and Enquiries about it, nor
with dangerous Conceits of its being
impracticable: but relying on that all-
wise Goodness that designed it a Re-
medy and a Blessing to fallen Mankind,
e conducts his Search by those Disco-
eries that God has given, and his Hopes
by the Grace and Aids he has promised;
assures himself the Repentance God de-
scribes in his Word, is that he requires;
and the Merits of the blessed Jesus,
which in favour of Sinners have chan-
ged the primitive Method of Salva-
tion, and advanced Sorrow and Re-
morse, and a hearty Endeavour of plea-
sing God, into the room of Integrity
and unsinning Obedience, will not only
give a value to the Duty being done,
but procure Ability to perform it. Hav-
ing thus laid the Foundations of his
Faith

Faith and Hopes in the Goodness of God, and the Merits of his Son, he addresses himself to the Treasury of holy Truths God intended for his Guide, where Repentance is described sometimes by the Perturbation which is raised in the Soul of the Offender, by a reflection on his Sin, or the frightful Apprehensions that a sense of Sin produces in us. Thus St. Paul calls it a *godly Sorrow*, and saith, *that a godly Sorrow works Repentance to Salvation*. Sometimes it is described by the effect which the sense of Sin, and the hopes of Pardon, produce in the Heart and Affections, or in the Lives and Manners of Men. Thus in the common Expression of the Prophets, Repentance is *making a clean and a new spirit, turning from our evil ways, or doing that which is lawful and right, and turning unto God*. From which variety of Expressions, he concludes Repentance to be such a Sense and Apprehension of the Guilt and Danger of Sin, as begets a hearty Sorrow for it,

and a real Dislike and Hatred of all sin, together with a sincere Resolution and honest Endeavour to forsake it, to do better, and live in obedience to the Laws of God. And as this appears to be the Method of reconciling Sinners unto God, the Method himself has appointed, and the Satisfaction of our Lord have purchased and given a Value and Efficacy to ; so the devout Christian blesses God for it : and tho' he do not presume to limit the Mercy of God, or make himself a Judge of his Brother, yet he believes he may, and ought to judge himself ; and concludes, that no Repentance can afford him a well-grounded hope of Pardon, but that he lives to see the Fruits of, in the amendment of his Life : And therefore his care is, to prevent the Dangers of a late *Repentance*, and satisfy himself of his Sincerity, by a timely and constant application of himself to the Duty which God and the Frailties of *Human Nature* have made so necessary.

2. The first part of his Repentance is such a due sense of the Evil and Danger of Sin, as begets a Sorrow for it, and an universal Hatred and Dislike of it, manifested by a customary and habitual forsaking the practice thereof. Though the Impressions which Fear makes on the Minds of Men, and the uneasy Reflections which are caused by Danger, may be of great use in bringing Men to a right judgment of their spiritual State and Condition; yet of themselves they come so far short of true Repentance, that those Schools which have allowed Attrition, or a Sorrow arising from fear of Punishment, when accompanied with Absolution, as effectual to all the Ends of Repentance, have not only laid a Snare for Offenders, but assumed a power of changing the appointed Methods of bringing Sinners to Salvation. But the Guilt and Turpitude, as well as Danger of Sin, and a just regard to the Authority it violates, and the Goodness it offends, conduct the Sorrow of the Penitent;

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Penitent; for he who is troubled because God is offended, and his Honour abused, must on the same grounds regret every Indignity offered to God. This Consideration inspires the Resentment of the good Christian, and he does not part with one Sin in exchange for another; he does not recall his Love to an uneasy, publick, or dangerous Vice, that all his Passion may center in the Folly that lies in his Bosom, that suits his Complexion, and sits easter and less visible upon him. No; the Penitent has his Measures of his Love and Hatred from above; every Error, every Failing, every Miscarriage, is the subject of his Sorrow; every Folly calls forth his Indignation, but every wilful Sin covers his Face with Confusion and Shame. He is *angry* with himself, whenever he believes God is *so*; and by a justice on himself, labours to prevent that of God. His Couch, his Closet, or his Bed, do the Business of the great Tribunal; there the Sin is laid open, there the Sinner is accused, arraigned,

raigned, and condemned too ; and just Conscience gives him a Prospect of the Miseries that no Tongue can tell.

3. But this is not all. The Penitent thinks it not enough that he revenge the quarrel of an offended God upon himself, that Anguish and Bitterness possess his Soul ; but his Sorrow grows up into a holy Resolution to forsake the Sin that had brought down the Anger of God upon him ; that for the poor and contemptible Satisfaction of a Sense, put him within the hazard of an everlasting Ruin ; he contemns its Flatterings, and despises all its Charms, and flies from it as from the Face of a Serpent. If he happen to be surprized, and Inadvertency betray him to the Sin he hates, a new Deluge of Sorrow breaks in upon him, and all the Confusion and Anguish that sad Reflections and guilty Fears can produce, return upon his Soul : yet he suffers not this to overwhelm him ; he knows 'tis the Reward of the other World to live free from all Sin ; that
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the Mercies of that God that will not allow a habit of Vice, will yet have a regard to the impotence of Human Nature, and will make some abatements for the surprizals no vigilance can prevent; and that he who has made us Men, and not Angels, will forgive the Sin he resolved, and prayed, and strove against, and does now lament; he comforts himself with the hopes that the habit, and not the single act, shall denominate the Offender; that the unhappy Surprize he has fall'n under, shall not despoil him of the Reward or Character of the Penitent: and to justify his Pretences and Hopes, sets him to the second part of Repentance; which is,

5. In the Language of Holy Writ, described, by turning unto God, keeping his Statutes, and doing that which is Lawful and Right, keeping of his Commandments, and making a clean Heart and a new Spirit; all which are Phrases of the like importance, and signify that the Repentance, which God
re-

requires, is not a small dislike of Sin, arising from the regrets of an uneasy Conscience, but such a change, as of a bad makes a good Man; such as inspires a just regard to the Honour of God, and the Interest of the other World, and makes it the bent and desire of the Soul to promote his Glory, by living in all obedience to his Laws, and by all possible expressions of Duty secure his Favour, and the Felicities of the Blessed State; and by his steddiness in his pursuit of those Blessed Ends, the Penitent makes his judgment of his repentance: he suspects the sorrow that ends in languid wishes, or leaves him at ease in the Commission of a known Sin; he doubts that Penitence, that will permit a Man to fly into the Face of his Neighbour's Sin, yet run with Complacency into the Bosom of his own; that is severe on the Sins of the Publick, but easy to his own; that carries all his Resentment of Sin in his Face, and proclaims Hostility in Looks and Words, whilst there is Peace within, and his
Folly

Folly and his Affections are at unity ; he suspects that Repentance that is partial in executing the Divine Anger, or the Performance of Holy Duties ; that is cold and slow where his Interest or Constitution are on the side of Vice, but flies like lightning where his Interest or natural Aversion lead him to condemn a Sin ; that spends all his Zeal on Trifles, and places his Hope in little Instances of Virtue ; that has fits and starts ; to-day all Fire, and to-morrow Water ; whose Zeal is all flame for one hour, but cold and languid the very next. But the Repentance he contends for, is steady and constant in the pursuit of all that is Good and Virtuous ; that hates Vice in the fairest Dress, that Interest or the Propensions of Nature can set upon it ; that loves Virtue under all the disadvantages that 'tis capable of ; that can part with a Lust tender as the Eye, or dear as the Right Hand ; and break through all the struggles and regret of Interest and Nature, to follow the Commands of God ; that with Sorrow
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beholds the crying Sins of a Nation, but with Tears and Compunction looks upon the share he has in the publick Guilt. 'Tis not enough to the Penitent, that Sorrow covers his Face, unless it fill his Heart too; that he be angry with his Sin, but he parts with it too; he not only reflects with Confusion on what he has done amiss, but flies where-ever his Guilt leads him, whether to God or his Brother, for a Pardon: if God be the injur'd Person, his Tears and his Prayers carry his afflicted Soul to the Throne of Grace, and a broken and a contrite Heart recommend him to the Compassions of his Father; if his Brother be the offended, Restitution or Satisfaction are the fruits and marks of his Repentance; he begs pardon for little Offences, or with Restitution is willing to buy forgiveness, and believes that only to be the useful Repentance, which calls him back from his Follies to his Duty, and steddily conducts him in it; that impresses a holy awe and
love

ve of God, and a just care for his eternal welfare.

6. But when Flesh and Blood remonstrate, and would draw him back from the ways of Repentance, the Penitent looks upon it, not only as a Duty, but as consecrated into a Blessing, and adores the Goodness that advanced it into the place of Innocence, and by so easy and gentle a Remedy put it into his power to recover the Felicity Sin had lost, and the Advantage preponderates the Trouble; and he is pleased to be healed, though the Physick be churlish. If the Enemy, or his own Fears, magnify the Difficulty, or represent the Work too great, or of too little Value, the Merits of a Saviour come in to his aid; and he assures himself, that he who gave his Son to die to make him capable of living, will give his Spirit to those that ask it with a sincere Intention to live.

7. Thus the Penitent breaks through all the Difficulties that stand in his way, and from Debate hastens to experiment the

the pleasures of being reconciled unto God, and in his own Conversion taste the Satisfaction which are the Subject of the Joys above; he opens his Soul to God, calls his own and God's ways to remembrance, his Guilts and Follies, and the Mercies that have out-done them in number, have each their place in his Reflections; with a sad and pensive Soul he beholds the one, and with astonishment the other; he is amazed at his Ingratitude and Madnes, that could return the Goodness of so bountiful a Father in Contempt and Dishonour; and serve his Lust on that Goodness, to which he owes his very being. But his Amazement rises higher, when he reflects on that unspeakable Mercy that has spared him when he deserved to be punished; that has poured new Blessings into his Bosom, when he deserved nothing less; and pursued him with an unwearied Goodness and invincible Patience through all the Scenes of Sin and Folly; and amidst all the Labyrinths and Turnings, through which

which his Lusts had led him, been so constant in the Repetition of his Favours, as if he had intended, by an incessant Love, to force a Happiness upon him, and with the Importunities of a never-failing Goodness, not only lead, but compel him to Repentance: This he remembers with Astonishment and Joy; and that it may never be forgotten, he breaks through all the Importunities of the World, to set apart a Portion of his time, to redouble the Favours of God, in fresh Reflections upon them. 'Tis not enough to him, that the Sins and Mercies of the Day, have every Night a place in his Thoughts; but he consecrates a Portion of his Time to lament the one, and adore the Goodness that bestowed the other: not a Week passes without a solemn Hour consecrated to Gratitude and Repentance, without a fresh and deliberate Account betwixt God and his Soul, where Sorrow and Joy, where Vows and Prayers, and good Resolutions, where Mortification and Holy Revenge, have

have each their places ; and by judging himself, the Penitent prevents the Terrors of a final Judgment, and by a wise revenge on himself disarms the Almighty Power to punish.

8. Nor do these certain Periods of Sorrow so limit the Business of the Penitent, but his Repentance is renewed afresh when a publick Calamity calls for it ; the Fears, the Dangers, the Afflictions, or the crying Sins of a Nation, hasten him down into his own Soul ; he is just and impartial in his Enquiry, whether he be that *Achan*, whose Sin drew down the Judgment, or the Danger that threatens ; and believes it a Justice he owes to his Country, to lend his Tears and his Prayers to fill up the measures of a National Repentance : nay, though wicked as *Sodom*, yet he believes it his Duty to make one amongst those whose Righteousness may help to save it ; the stated or the occasional Fasts of the Church, have their due Regard ; he looks upon them as consecrated to *Devotion* and
Repen-

Repentance, to Prayers and Humiliation, and his Soul bears a part in the Solemnity ; he is angry with himself when God is angry with a Nation, and believes his displeasure a fit Subject for his own, and looks upon it as a Duty incumbent upon him to make one amongst those that mourn in *Sion*, whenever he is called by a just Authority, to lament his Anger, or implore his Blessings. But when all is Peace, and silent from without, the Cares of that immortal Being, God has committed to his Trust, are pressing and importunate from within ; the Dangers that beset him, the Temptations that surround him, the burden of his Sins, and the sense of his Frailties cry aloud for frequent Retirements for the Ends of Devotion and Repentance ; and he believes the discharge of his Soul, into the Bosom of God, so necessary to lessen the burden of his Guilt, and a frequent account with himself of such important moment to his last and great Account with God, that he suffers not the Importunity of

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the World to hinder his Retirement and that a Principle of Love and Gratitude, and an humble Sense of his own Demerit, may conduct his Censure of himself and his Addresses to God, he reflects on the Mercy and Compassions of God, and looks back to his past course of Life, recollecting his Sins and Follies; every greater Transgression is covered with a new Sorrow, and renews his Suit for God's Pardon and Mercy; yet that their Guilt and Number may not overwhelm his hope of Mercy, nor his Partiality teach him to forget the terms on which 'tis offer'd, he entertains himself with the thoughts of God's Mercy, and the Terms on which 'tis promised.

CHAP. II.

1. *Meditations on God's Mercy to Penitents.*
2. *Prayer for God's assistance.*
3. *Confession of Sins.*
4. *Penitential Litany.*
5. *A Prayer for Grace.*
6. *Faith.*
7. *Holiness.*
8. *Preparation for Death and Judgment.*
9. *A Prayer of Resignation.*
10. *For the Church.*
11. *Kingdoms.*
12. *People.*
13. *Occasional Prayers to be added.*

A Meditation on the Mercies of God, and his gracious Promises to Penitent Sinners.

GOD created Man, that he might never want an eternal Subject of his Mercy; that he might have a Being to which to impart his Goodness, and distinguish from the rest of the Creation, by greater Instances of that Mercy which is over all his Works.

And when Sin had made a breach betwixt God and Man, and his Mercy

might have given place to the severer Attribute of Justice, his Wisdom and Power were set on work to restore Sinners to a possibility of that Mercy they had justly forfeited. He gave his Son that they might not perish; sent him from Heaven, to preach Repentance and Remission of their Sins, and was content he should *die*, to capacitate them to *live*; and the blessed Jesus, that he might be the Image of his Father's Love and Goodness, as well as Glory, is come on purpose to be the Saviour of them that were lost: And that he might be so, has constituted an Order of Men to beseech Sinners in his stead to be reconciled unto God, and not only appointed them to be Guardians of his Truth, but Preachers of his Charity, who with an undistinguishing Goodness has tendred a Pardon to all that return to him by Repentance.

Ezek. 33. 11.

Has not God said, *That he would not the death of a Sinner, but rather that he should turn*

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turn from his Sin, and be saved?
And can I think that God can contradict himself, and believe 'tis his Will I should perish, when he has said, *He would have me return and live?*

Has he not said, *Though my Sin be as red as Scarlet,* Isa. 1. 18.
yet if I cease to do evil, and learn to do well, *they shall be white as Snow; though they be red as Crimson, they shall be as Wooll?* And shall I doubt what God has affirmed?

Has he not said, *That he gave his Son, that whoso-* John 3. 16.
ever believes in him, should not perish, but have everlasting Life; That his Death was intended as a Sacrifice for all the World; or, That he tasted death for every Man; That he would have all Men come to the knowledge of his Truth; that they might be saved? And shall I distrust that Goodness that is thus frankly tender'd to all the World?

'Tis true, I am a Sinner; but 'tis such that need, and 'tis to such that

God has tender'd Mercy. I am a notorious Offender; but 'tis for such Christ has died. I am weary and heavy laden, and my Iniquity is greater than I can bear; but 'tis to such that Christ has promised rest. And shall I rob my self of that Mercy which alone can be sufficient for me? Shall I question that Merit that is enough to save the World, or doubt the Goodness which nothing but my own Impenitence can deprive me of? Oh no! thy Mercy, O blessed Father, shall be my Refuge! Thy Merit, O blessed Jesus, shall be the Foundation of my Hope; and let me never distrust thy Goodness, O God, my God!

Thus the Penitent having fixed in his Soul a just Idea of that Penitence God requires, and of that unspeakable Goodness and Merit that can give acceptance and value to it, hastens to discharge his guilty Fears into the Bosom that can pity and forgive them.

2. *His*

2. *His first, or Morning Prayer, acknowledging God's Mercy, and imploring his Assistance and Acceptance.*

O Most holy and eternal Father, by whose Care and Providence I have been preserved the Night past, and by whose Mercy and Favour I have a few Hours to live, and fit myself to die : To thy Name be eternal Thanks and Praise for these and all thy Mercies vouchsafed to me. The last Night my Soul might have been required at my hands, or in thy Justice thou mightest have taken me in the very Act of Sin to the Judgment-seat, and not have given me time to *speak*, much less to *repent* ; but thou hast let me see, that thou canst be good to me, though I have been evil ; that thy Patience and Forbearance are greater than my Provocations ; and that thou canst have pity on me, though I have had too little compassion on my own Soul. Lord,

redouble thy Blessings upon me, by sanctifying them to me, and teaching me to make a wise and a good use of all the advantages of Instruction and Advice, of Time and Opportunity, and all the Means of Grace and Repentance thou vouchsafest unto me. Bless especially my present Endeavours to seek thy Peace and Favour, and teach me so to judge myself, that I may not be condemned in the Day of our Lord Jesus Christ. *Amen.*

3. *A Confession of Sins.*

O Almighty God, who art a searcher of the Heart, and a trier of the Reins, and from whom no Secrets are hid, and yet wouldest have us confess our Sins unto thee, who art about our Path, about our Bed, and spiest out all our Ways: In Mercy, O Lord, look down upon me, who in the bitterness and anguish of my Soul come to prostrate myself before thee; my Sins are in thy sight, and my Unrighteousness

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is not hid ; the frailties of my Nature
the corruptions of my Will, and the
disorders of my Life ; my abuse of thy
Mercies, my contempt of thy Judg-
ments, my repeated violations of thy
holy Laws, are more than I am able to
express : I have neither loved, nor
served, nor obeyed thee as I ought to
do ; I have broke through all the Ob-
ligations of Duty and Interest, to pur-
sue my Lusts and Follies ; every little
Temptation has withdrawn me from
thy Love and Service, whilst thy gra-
cious Invitations, the mercy of thy
Promises, and assistances of thy Grace
and Spirit have all been lost upon me.
O good God ! I am troubled, I am
ashamed, and confounded ! what shall
I do, or whither shall I fly ! how can I
hope for thy Mercy, that have deserved
the rigours of thy Justice ! But since it
is thy Will that I should repent and
live, look down, O Lord, in mercy
upon me, who am unfit to look unto
thee, and let thy Grace form in me
such a sense of my Sins, that I may

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hate and forsake them ; and do thou, O Lord, according to thy multitude of Mercies, do away my Offences ; Lord, spare, forgive and pity me, for Christ Jesus sake. *Amen.*

4. *A Penitential Litany, or short Prayers for Repentance, Pardon, and Grace.*

O God the Father, who would'st not the Death of a Sinner, have Mercy upon me.

O thou God of Mercy, that would'st have the Sinner repent and live, give me a due sense of all my sins, and then forgive and pity me.

O thou that would'st have all Men come to the Knowledge of the Truth, and be saved, cast me not away from thee.

O holy Father, who didst so love the World, that thou gavest thy Son, that whosoever believeth in him should not perish but have everlasting Life ; have mercy upon me, a miserable Sinner.

O

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O thou that despisest not a broken and a contrite Heart, and whose Will and Power nothing can resist: O do thou create a clean Heart, and renew a right Spirit within me. O say unto my Soul, *I will, be thou clean*; and be it to thy Servant according to thy Word.

O thou that hast no pleasure in the Death of him that dies, and hast given thy Son to die, that Sinners may not die eternally: Spare me, Lord most holy, O God most mighty, and deliver me from the bitter pains of eternal Death.

O blessed Jesus, who didst die to give a worth and value to Repentance, and that Repentance and Remission of Sins should be preached to all the World in thy Name: O do thou make my Repentance such as thou hast required and wilt accept, and let thy Merits render it effectual to the forgiveness of my Sins.

O thou who didst taste Death for every Man, and laidst down thy Life
for

for those who were dead in *Adam*, and hast promised to accept all such as come unto thee : O cast me not away from thee, but have Mercy upon me, O God, my God.

O thou that hast bid such as are weary and heavy laden *come unto thee*, and promised *they shall find rest for their Souls* : O Lord, look down upon me, who in the bitterness and anguish of my Soul come unto thee, and have Mercy upon me.

O holy and ever-blessed Spirit, whose sacred Fires melt down the hardest Hearts, whose holy Aids are sufficient to help our Infirmities, and whose Fruits are Repentance, and Peace, and Joy : O do thou direct, assist and guide my Soul, and keep me in all thy ways.

O thou that leadeest the Ignorant to the Truth, Sinners to Repentance and Righteousness, and art the Comforter of the sad and wounded Soul : O do thou open my Eyes to see the errors of my ways, and my Heart to hate and forsake them, and let thy Grace and
Com-

Comforts guide me in all my Difficulties, and support me in all my Trials.

O Blessed Spirit, who knowest the dangers that incompass, and the temptations that beset, and most easily prevail against me: O be thou my Guide, and never leave me nor forsake me; but from the deceit of my heart, from the wiles of Satan, and the sad effects of ill Opinions, Melancholy and Despair, good Lord, deliver me.

O good God, give me not up to myself, and withdraw not thy Grace from me; but assist and accept my Prayers and my Repentance, and hear thy Son, that is making intercession for me; let his Blood atone for me, and by his Stripes let my Soul be healed.

O merciful Father, who wouldst have me repent and live, and by whose Grace and Aid I have here prostrated my self before thee, to confess and bewail my sins, and purposed to forsake them: O do thou, who knowest the deceit of my Heart, the weakness of my best Resolutions, and the power
and

and prevalence of my corrupt Nature, let thy Grace be sufficient for me, and the helps of thy Spirit make my Sorrow sincere, my Resolution stedfast, and so change and consecrate my Affections, that they may never more misguide me.

O thou that art the Maker and Lover of Souls, hear my Prayer, forgive my Sins, accept my Sorrows, strengthen my Resolutions, confirm my Vows, and grant me Repentance to Life Eternal, for Christ Jesus sake. *Amen.*

Amen.

5. *A Prayer for Grace.*

O Most merciful Father, who knowest my inability to do any thing that is good without thee, and with what subtilty and diligence the Devil lies in wait to deceive and ruin my Soul; O good God, let thy strength appear in my weakness, and discover and disappoint the design of the Destroyer, and

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deliver me from the corrupt Inclinations of my own Nature. Thou hast promised to give the Assistance of thy Holy Spirit to those that ask it, let that blessed Spirit direct and guide to, and keep me, in all thy ways, let it never leave me nor forsake me, nor be withdrawn from me; but keep me in thy fear, and in thy ways, till it bring me to thy Presence and thy Glory, through the merits of Jesus Christ, my blessed Saviour and Redeemer. *Amen.*

6. A Prayer for Faith.

O Almighty God, who art the Author and Giver of every good thing; purge out of my Heart all distrust and infidelity, and every mean and unworthy thought of thy self: Lord, help my unbelief, and beget, continue, and confirm in my Soul such a lively, active, and vigorous Faith, as may shew it self in Piety and good Works, and be effectual to my Salvation, among those
who

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who *have not seen and yet believed*, that He who is the Author, Foundation, and Finisher of our Faith, and has promised Life to those that believe in and through his Name, may at last say unto me, *Come, thou good and faithful Servant, enter into the Joys of my Rest*: which I humbly beg for Christ Jesus his sake. *Amen.*

7. *A Prayer for Holiness.*

O Almighty God, who seest the frailties of my Nature, and knowest how great the Difficulties, how numerous the Temptations are that beset me, and how hard it is for Man that is born of a Woman to be clean before thee, and yet has declared, *That without Holiness no Man shall see thy face in Glory*: O Lord, with an Eye of pity look down upon me, let thy Grace supply the defects of my Nature, and that merciful Providence that watches over us for our good, keep back or deliver

liver me from every Temptation ; and that Goodness that is able to consecrate my Affections, be always ready to direct and guide me in all my designs and ways ; that thy Holiness may be my aim, and thy Glory my desire, and the Assistances of thy Spirit carry my affections to things above, and so purify me from all filthiness both of Flesh and Spirit, that I may be holy as Thou art holy, that my Conversation may be in Heaven, and a holy and unblameable Life fit me for that State of Holiness that is the Reward of the Saints above: Hear and answer me, O Lord, for Christ Jesus sake. *Amen.*

8. *A Prayer for due Preparation for Death and Judgment.*

ALmighty God, whose hands have made and fashioned us out of the Dust, and hast in thy Justice pronounced, *That to Dust we must return again, and appointed unto all Men once to die,*
and

and after that to Judgment; and by my own Frailties, and the Reproaches of my Conscience, hast given me such certain presages of my Death, and the Account I am to give, that I shall be inexcusable if I be found unprovided for them: O good God, let the Notices thou hast given me, keep me always mindful of what I am, and what I must be; and the Thoughts of Death and Judgment so conduct the whole course of my Life, that when it is thy pleasure to call me, I may be fit to die, and give up my Account with Joy, and a just Assurance of his Favour and Love, who is my Saviour and my Judge, Jesus Christ the Righteous. Amen.

9. The Penitent's Prayer of Resignation, or devoting himself to God.

O Blessed Father, by whose Power all things were made, and for whose Service and Pleasure they were created, and in Resignation to whose holy Will
all

all our felicity consists; in mercy look down upon a Prodigal, thy Grace and Goodness has brought to a sense of his Duty: I have sinned against Heaven and before thee, and am unworthy to be called thy Child; but it is thy Will I should return, and thou art pleased to receive me as a Servant. O blessed Father, I resign my self to thy service; to be disposed as thou seest fittest for me; thine shall be my Will; I will esteem that wise and holy, thou commandest; true, that thy Word promises or affirms; just and reasonable, thou appointest; and will believe it my greatest Interest to follow where thou art pleased to call me. And here, O Lord, I offer and present unto thee my Soul and Body, to be a holy and a reasonable Sacrifice to thee. What thy Grace has made thine, let thy Goodness accept and preserve, and thy Spirit seal to the day of Redemption, for Christ Jesus sake.

Amen.

10. *A Prayer for the Church.*

OBlessed Father, by whose Wisdom and good Providence thy Truth has been planted and preserved in these Nations; in mercy look down upon that Church thy own right Hand has planted therein; make us so sensible of the Advantages of a holy and uncorrupt Faith, of the truly pious and decent Worship, the Blessings of an uncorrupted and undisguised Truth we enjoy in her Communion; that laying aside our Heats and Prejudices, we may all study the Peace and Honour of our Holy Mother, and our unhappy Divisions give no occasion to the Enemies of the Reformation to attempt or hope our Ruin. More especially, I beseech thee to give me Grace in my Place and Calling, to live an useful Member of this thy Church, till thou shalt call me to thy Church in Glory. All this I beg for his sake who died for, and is the Head

Head of the Church, Jesus Christ the
Righteous. *Amen.*

II. *A Prayer for these Kingdoms.*

A Almighty God, by whose Providence we are preserved from Confusion and Ruin; forgive our Sins, and continue thy Mercies towards us, and by thy Wisdom and Blessing preserve and secure the Peace and Honour of these Nations; make the Government thou hast established a great Instrument of promoting thy Honour, establishing thy Gospel, and securing the Peace, the Welfare and Prosperity of the People of these Kingdoms; and make them so sensible of the Blessings they enjoy thereby, that we may all study to be quiet, and live in Peace, and Love, and Piety, till thou think fit to receive us to thy eternal Kingdom, through Jesus Christ our Lord. *Amen.*

12. *A*

12. *A Prayer for the People of these Kingdoms.*

A Almighty God, who seest what ill use we have made of thy great Mercies toward us; how we abuse thy Grace and Goodness; how we are fallen from that Innocence and Virtue, from that Plainness and Integrity, that were once the Honour of these Nations; and how far that unhappy Spirit of Scoffing, Irreligion and Profaneness have prevailed amongst us: O Lord, if it be thy Will, put a stop to our Profaneness, and let our Wickedness come to an end; revive a Spirit of Holiness and Sincerity, of Justice and Temperance, of Charity and Peace, and make us that happy People *who have the Lord for our God,* for Christ Jesus his sake. *Amen.*

Occasional Prayers to be added.

On Good-Friday.

O Holy Father, who hast ransack'd
thy own Bosom for Arguments
of Pity, and in thy compassion takes
measures by thy infinite and unspeakable
Goodness, and for thy Mercies take
given thy Son to be a Ransom and a
Peace-Offering for thy Enemies: In
Him in whom thou art well pleased,
look down upon me; let his Sacrifice
of himself atone for my Sins, his
Blood make my Peace, and by his
Stripes let my Soul be healed, O God,
my God. *Amen.*

Another Prayer for Good-Friday.

O Most holy and ever-blessed Jesus,
who wast pleased to die for Sin-
ners, have pity and compassion upon
me,

me, a miserable Sinner ; and that the Imitation of thy Life and Sufferings may fit me for the Merits and Blessings thereof, let thy Grace and Goodness give a due influence to thy Example ; let thy exemplary Patience and holy Resignation teach me to resign myself and my Will to the Hand and the Will of God in all his Dispensations ; thy Charity to forgive ; thy Meekness to humble every aspiring Thought, and preserve a Spirit calm and easy amidst all the Injuries and Provocations that befall me ; let the Power of thy Death overcome all my Propensities to sin, and thy Sufferings atone for it : and since thou livest for ever to make Intercession for Sinners, and hast promised to save to the uttermost all such as come unto thee, Lord, hear my Prayers, forgive my Sins, and save me in the Day of Wrath, O thou Lamb of God, that takest away the Sins of the World. *Amen.*

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*For Ash-Wednesday, or any other
time of Lent.*

O Almighty God, who art always ready to give thy Assistance to every good Thought, every honest Intention, and sincere Endeavour to consecrate our selves to thy Service, yet hast taught us to hope for the Aids of thy Grace in the use of Fasting and Prayer, Mortification and Self-denial, and all other useful ways of subduing the Lusts of the Flesh: Give, O Lord, thy Blessings and Assistance to all that humble themselves before thee; accept their Abstinence, hear their Prayers, and forgive their Sins. Bless me, O my Father, let thy Spirit help my Infirmities, and so assist me, that my Flesh being so subdued to the Spirit, my fasting may be consecrated to thee, who seest in secret, and thou mayest reward me openly, among those who by keeping themselves from the Defilements of the Flesh, shall be fitted to follow the Lamb

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for

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for ever and ever. All this I beg for
his sake who fasted for ours, Jesus Christ
the righteous. *Amen.*

For the Thirtieth of January.

O Almighty God, who in thy Justice
didst suffer these Nations to fall
into Anarchy and Confusion, and in-
volve themselves in the Guilt of inno-
cent Blood, the Blood of thine Anoint-
ed: Look in Mercy upon us, and for-
give our Sins, especially That of *This*
Day; let it never be laid to our charge,
and do thou spare us when thou ma-
kest inquisition for Blood, and make us
so sensible of our great provocations,
that we may all turn from the evil of
our ways, and our iniquities may not
be our ruin. O do thou, who art the
God of Peace and Love, and Order,
inspire us all with a Spirit of Holiness
and Charity, of Meekness and Obe-
dience, and make us the People who
have the Lord for our God, for Christ

Jesus

Jesus sake, our Saviour and Redeemer.
Amen.

*For the second of September, being the
Fire of London.*

O Almighty God, whose Judgments are terrible, and whose Mercies are infinite, who hast testified thy displeasure at our Sins, in permitting the destroying Angel to kill thousands in our streets, and even surfeiting the Grave with our Dead; and when this would not reclaim us, in laying waste our Dwellings, and giving us so dreadful a remembrance of *Sodom* and *Gomorrab* in our punishment by Fire: O Lord, make us all sensible of our Provocations that have drawn down thy Anger, and let thy Judgments drive, or thy Goodness lead us all to Repentance. Awake us from our Security, and drive out that unhappy Spirit of Profaneness and Luxury, that has so long prevailed, and raise up among us a Spirit of Holiness

ness and Wisdom, of Temperance and Charity, and teach us all to live in thy Fear and in thy Favour. O Lord, forgive whatever I have contributed to the crying Sins of the Nation, and let my Iniquity never draw thy anger upon thy People, but make me an Instrument of doing thee service, for the sake of Jesus Christ our Lord. *Amen.*

For any Day of publick Fasting.

O Almighty God, who hast promised to forgive the Sins and hear the Prayers of all such as turn to thee by Repentance; in Mercy look down on thy People, humbling themselves before thee in Fasting and Prayer. O Lord, make us all sensible of our great Provocations, and how just it would be in thee to give us up into the hands of those Men whose Mercies are cruel, and pour out thy Indignations upon us: But with thee, O Lord, there is Mercy, that thou mayest be feared; O do thou spare us, though

though we deserve punishment, and in thy Wrath think upon Mercy; give us not over unto Confusion, nor let our Enemies say, We have prevailed: but by a general Repentance and Reformation fit us for thy Mercy, and then be good unto us as thou usest to be unto those that love thy Name. Forgive especially, whatever I have contributed to the publick Guilts, or done to hinder thy Blessings whether to Church or State; and give me such a Sense thereof, that my present Repentance and future Practice may be exemplary, and the course of my Life fit me for ever to live with thee in Glory, through Jesus Christ our Lord. *Amen.*

A Prayer before Receiving the Sacrament.

MOST gracious Lord our God, who wouldest not have the Prodigal lost, and hast no Pleasure in the Death of him that dies, but wouldest have Men
R 3 come

come to the Knowledge of themselves thy Mercy, and thy Truth, that they may be saved; O holy Father, receive a relenting Prodigal to thy Arms, a Sinner to thy Mercy; and let thy Goodness so cover the Errors of my past Life, my present Sorrows for them, and my Resolutions of a better Obedience, that I may be accepted at thy Table, that I may be admitted to all the Benefits of thy Son's Death and Passion, and his Blood may seal my Pardon, and the Assistance of thy Grace direct and enable me so to live for the Time to come, that I may at last be received with all true Penitents to thy Mercy, through Jesus Christ our Lord. *Amen.*

In the Time of Sickness.

O Merciful Lord, who usest thy Rod in anger as well as love, and expectest that we should be bettered by every Correction; with the Compas-

sions of a Father look upon me, teach me to call my Ways to Remembrance, and find out the accursed thing that has brought this Affliction upon me; and make me so sensible of my manifold Provocations, and so sincerely to lament, and abhor, and forsake them, that this Correction may appear the Effect of thy love and pity; and by a serious and hearty Repentance, a lively Faith, and a just Affiance in thy Mercy, fit me for *the Night, in which none can work*; that if thou thinkest fit to spare me, I may live an Example of one bettered by thy Judgment; or else reap the Benefits of thy Fatherly Correction in an entire Submission to thy Will here, and being received to thy Glory hereafter: All for Christ Jesus his sake. *Amen.*

C H A P. IV.

His method of arming himself against the Temptations of the World, and strengthening his Resolutions, by reflecting, 1. On Death, and the Dangers of delaying Repentance. 2. The Judgment to come. 3. Love of God. 4. Prayer for Love of God. 5. General Litany.

THU S the Penitent having discharged his Soul into the Bosom of a God forgiving Iniquity, Transgression, and Sin, is ravished with the Hopes of Pardon; and a Prospect of that Goodness he is henceforward to adore and imitate; and the Peace and Joy of an easy Conscience, raise so amiable an Idea of Virtue and Holiness, that he fears nothing more than that the Impressions should be lost, that his Resolutions should languish: 'Tis therefore his next Care to fix a Sense of his past Transgressions, and perpetuate the Satisfactions

tions of the Change he has made, and carry back with him to his Station in this World, such a Passion for the Honour and Service of God, as may animate the whole course of his Conversation; and, lest the Objects of Sense, or his too partial Regard to his worse part, lessen his concern for that better Subject of his Love and Care, the blessed Image of his great Creator, he endeavours to arm himself with such Reflections as these,

I. His Reflections on Mortality and Death, and the Danger of a late Repentance.

WHilst I carelessly tread upon the ashes of my Ancestors, and the Pleasures of Sense cloud the Notices my Creator has given me of Mortality, my Senses do the Business of my Reason; for my Body gives me such certain Notices of its own mortal State, that I am as certain I must die, as I can be that

I am not a Stock or a Stone, that I have the Sense of feeling, or am uneasy when my Blood is in a Flame, or when I am crying out of the Pains of the Gout or Stone: But whether the thread of my Life shall regularly consume, or make but one short Flame, is a secret I cannot penetrate; the time and manner of my Death, are equally unknown to me; I have no better Assurance *in what manner* I must leave the World, than *when* I must do it; my Reason and my Senses may go before me, and Death may seize me when I am able neither to speak nor think, much less reflect or beg pardon; and there is no Repentance in the Grave, but as I leave this World, Judgment will overtake me in the other; or it may seize me in the very Act of sin, when my Soul is poured out upon my Lusts, and all my faculties and all my affections are engaged in my Folly: and should I be thus surprized, with what Confusion and Astonishment shall I appear before Him that hates my Sin, and all in vain did so much to prevent
my

my Ruin? And what can I hope for, when my Life shall appear but one long Scene of Contempt and Disobedience to his Law, and the very last Act of it a Defiance of the Remedy God has rendered to me? But if Death make a gentle and easy approach, and the Mercy of God deliver me from the numberless contingencies that may prevent all possibility of a late Repentance; what Assurance can I have, that what till then had been my Choice, will not then become my Doom? Or that God will not give me up to a penal hardness? But if God permit me to be sensible of my Danger, yet with what face can I hope for, or ask the Assistance of his Grace, that I not only not desired, but refused and resisted, till I am become incapable of using it to his Honour? But if God give me Grace to be sensible of my past Sins, yet this is at the most but one part of Repentance, and such as can afford me little Comfort, when my Circumstances put me out of a possibility of reducing my Sorrow into Practice; for
tho'

tho' God, who knows the Heart, and does sometimes accept the Will for the Deed, when that Will is sincere, yet he only is a competent Judge of that Sincerity, and not the Christian, unless he have time to try it by his Practice: So that the best Assurance the late Penitent can have of the truth of his Sorrow, is at the most but the Assurance he has of the Sincerity of his Heart, which is deceitful above all things. What madness is it then to venture Eternity on that which is but the shadow of a well-grounded hope, a shadow that may fly away in a moment, a shadow that the Harbingers of Death so frequently remove from us, that if God had made a Promise to accept the Sorrows of dying persons to all the Ends of Repentance, the Methods by which Death makes its approach would very often render it ineffectual, by putting it out of the power of dying persons so much as to remember what they have done.

Thus the Christian views the Precipice, and beholds the Dangers of those delays

delays corrupted Nature, or the Flatteries of the World would lead him to; and concludes it as necessary to be always provided for it, as it is certain he is to die, and looks upon it as his most important care, not to lose the happy Minute on which an eternity of Bliss or Misery depends: but the danger of a sad Eternity keeps him always upon his Guard; and the consideration, that the Justice of God, or the Frailties of his Nature, may in a Minute ravish from his power the opportunity to make his Peace, possesses him with a steady Resolution to live over his Sorrows, his Vows and Promises, and endeavour that the Practice or Fruits of true Repentance, Amendment, and doing better, may fit him for the Change God and Nature have made inevitable.

2. *His Reflections on Judgment.*

2. **C**ould I hide my Sins in the Dust,
would the same kind Fate that
closes

closes up my Eyes, hide me to eternal Ages, or the Grave spread Night over all my Actions; could I lie forgotten there, and share the Portion of the Worm that must then be my Brother; or could that Corruption and Rottenness that are to be my Sister and my Mother, entitle me to an everlasting oblivion and neglect, a short-liv'd Shame, and the Uneasiness and Dishonour of doing an unworthy Action, might possibly be too little to restrain my unruly Passions.

But whilst my Lust thus fondly entertains me, my Reason breaks through the Scene of Folly; the regret every Sin leaves behind it, the secret Pleasures of well-doing, the seeming inequality in the Dispensations of Providence, the indelible Notices of the Divine Being and Justice, give me such certain presages of a future Account, that amidst the Charms of Sin, I find something like St. *Ferom's* sound, *To Judgment*; something that spreads a secret pleasure or regret through my Soul,

Soul, for Actions unknown to all the World, and leaves such Impressions upon me, that 'tis as easy to put off my Nature, and cease to be whilst I am, as to deliver my Soul from the apprehensions of a future Judgment.

But had Nature been silent, He that made and governs the World has given us a prospect of futurity, and shewed us how he will rectify the seeming Inequalities that appear in the Conduct of human affairs, and with an impartial Hand deal Reward or Punishment to all his Subjects. But can nothing be hid from the discerning Eye? Must my youthful Follies, must the elaborate Sins I have spun so fine as to carry the face of Virtue to the World, pass the Censure of just Omniscience? Must my varnished Lusts, my gilded Passions, and my painted Sins, be stripped naked, and thus appear to the Judge of Secrets? Must my avowed Impieties and customary Sins, my known and unobserved Omissions, every Tumour in my Passions, every Indecency in my Words, every

every foolish Thought, be brought into Account? And will God enter into Judgment for them? Must the Follies I did not dare to trust to a mortal Eye, nay scarce to the Censure of my own Conscience, be proclaimed to Men and Angels? Must I answer to God for every Mercy I have abused, every Opportunity of Repentance I have lost; for every Instance of that Patience and Forbearance that have been vouchsafed to me in vain; Good God, what must a Sinner do! If thou wilt be extream to mark all I have done amiss, I cannot answer thee one for a thousand; and how then shall I stand in Judgment! And yet I cannot fly from, nor avoid or illude it: *If I climb up into Heaven, thou art there; If I go down into Hell, thou art there also.* Thy Omnipresence frustrates all my hope of flying on the wings of the Morning, and thy Power the kindness of the Mountains, should they fall upon me. From thy presence then I cannot flee, from thy Spirit I cannot hide me, and, which is
more

more dreadful, not the least of all my Sins.

But whilst this dreadful Prospect fills the Soul of the Penitent with confusion and horror, the Comforts of the blessed Spirit (that ever watch the Motions of the wounded Soul) break in upon him, and carry his Thoughts to new Reflections on the Compassions of his Judge! He remembers that he who must come to call him to Account, is the same blessed Person that died to save him, and in Charity to him came from Heaven, to shew him how to fly from the Wrath to come, and has offered him his Hand to conduct him to his Arms. Thus his fears resolve into a nobler Passion, and his confusion breaks up in Resolutions to accept the Tenders of his Lord, to measure all his future Actions by a regard to this great Account; and this one Thought, *That his Lord may come in a Day or an Hour that he looks not for him, and appoint him his Portion with Unbelievers,* is guard to all the rest; the flatteries

flatteries with which his Lust or Vanity used to possess his Fancy, appear empty Dreams; the charms of this Lust and that Temptation that once reigned with an uncontrouled Power, shrink and wither at the Thoughts of Judgment.

Thus the Penitent impales and guards his Resolution, his Vows and Prayers; and under this Consideration, the returns of his Sorrow and Penitence, appear always wise and reasonable.

But lest this Picture of Repentance should seem all shadow, and leave too dark and melancholy Impressions on the Penitent, his next care is, To form in his Soul such Images of the Eternal Goodness, that a principle of Love may conduct his Fears and Sorrows, and such a value and esteem of that adorable pattern he is to imitate, animate a holy Reverence and Awe, that Love that may supersede every thing that is uneasy in his fears, and inspire a secret pleasure and delight in all the methods of Virtue and Religion. For this end, he entertains himself with the Contemplation

templation of that infinite Love and Mercy to Sinners that present themselves in the Passion of his Lord.

His Reflections on the Death and Sufferings of Christ, and the Love of God visible therein.

THAT he who made Man after his own likeness, and designed him a partaker in the Felicities himself enjoys, should love his own Image, and with Pity and Concern see it defaced and lost, is so natural a Thought, that the same Notices which discover his Being, present it to us as the most adorable Object; in Mercy boundless, in Love and Goodness infinite: Thus it seems possible to account for the Mercies of Creation and Providence. But the whole method of Man's Redemption is so stupendous and amazing, that 'tis some pain to form any *Idea* of it, but impossible to think, much more to speak of it, or entertain it with the Resentment it deserves.

serves. That he who knows that we are but Dust, should pity and forgive, is easy to conceive; but that he should give a Beloved in exchange for a Rebellious Son, part with the express Image of his Person to restore that Man had abused, defaced and lost; that he should give a Son from his Bosom to bring an Enemy thither, and let him die in whom he was well pleased, to fit them to live, who had made Death their Choice, and Destruction their Wish, is a height of Love beyond the boldest Wishes and most aspiring Hopes; that he who was possess'd of immense Felicity before the World began, should come down from Heaven to take that Nature which had deserved his Anger; that he who was over all, God Blessed for ever, should be led like a Lamb to the slaughter, for his sake who deserved to have been an Eternal Sacrifice to Justice; that he alone should tread the Wine-press of his Father's Wrath, for him who only had merited the Dregs of the bitter Cup; that he should be wound-
ed

ed for the Sins that ought to pierce our own Souls, and bruised for the Transgressions that might have sunk us down in a deluge of Misery; are such Instances of an amazing Pity and Love, that his Soul must be colder than the Earth, and his Heart harder than the Rocks, that can resist them; but he must be a Monster, something that can neither love nor think, that can despise and contemn it. After all that God has thus done to command my Love, shall the Flame that ought to melt, only harden me? And the Blood shed upon the Cross serve only to write my Name among those that weep and howl for ever? Shall such Miracles of Charity, such amazing Goodness be lost upon me?

No! No! I must not, I cannot resist a Being cloathed with every Excellence and Perfection, infinitely good in himself, and unspeakably good to me; that is pleased with my Happiness, and delighted in my Welfare; deserves the noblest Passion, and justly challenges all the Powers and Faculties of my Soul;

to love is the least return I can make, the smallest acknowledgment that is due to him, that gave his Son for us.

This Consideration, as it presents the Penitent with an amazing Instance of Charity and Justice ; so it raises a Holy Emulation betwixt his Love and Fear ; he loves that Goodness that pitied the Sinner, and reveres the Justice that punished his Sin ; he adores the Charity that gave, but dreads the Justice that spared not his Son ; his Love inspires his Fears, and a holy Awe conducts his Love ; he can easily resolve not to offend the Being he cannot but love, and can heartily lament it whenever he breaks his Resolution, and is always uneasy till he has begged pardon and be reconciled again.

His Prayer for the Love of God.

ALmighty God, whose infinite Perfections and Excellency, whose immente Goodness and Beneficence
justly

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justly render thee the most amiable and adorable Being, worthy of all Love and Obedience, and in respect of whom every thing is but vain and contemptible, pour into my Heart such Love towards thee, and imprint upon my Soul such an *Idea* of thy Excellency and Perfections, that I may love thee with all my Mind, with all my Heart, and with all my Strength, and consecrate all the Powers and Faculties of my Soul to thy Love and Service, that I may prefer thy Favour above all things of this World, and a Love of thee inspire a cheerfulness into every Duty, and shed an Influence upon every thing I ought to do or suffer for thee; and so possess my Soul that every thing may appear vain and empty that would withdraw me from thy Service, and every thing easy and acceptable that thy Service requires from me, that I may so love, adore thee, and do thy Will on Earth, that I may be fit to join with those, whose Reward and Duty it is eternally to love and serve thee in Heaven, for Christ
Jesus

Jesus his sake, who is the Son of thy Love. *Amen.*

His Litany or short Prayers.

O God the Father, God the Son, God the Holy Ghost, hide not thy self from my Petitions, but hear my Prayers, and have mercy on me,

O thou Creator and Preserver of Man, by whose Power I was made, by whose Bounty I have been provided for, by whose Grace and Assistance I hope to live to thee, and by whose Mercy and Goodness I hope to live eternally with thee, have mercy upon me, and hear my Prayers.

O Blessed God, whom to know is Life, and to serve is perfect Freedom, whose ways are ways of Peace, and to do whose Will is our Duty and Reward: O do thou teach me to know and love thee as I ought to do, and keep and guide me in all thy ways.

O thou that knowest what Dangers and Temptations encompass me, how soon my best Resolutions are broken, my best Purposes overcome, my most solemn Promises and deliberate Vows render'd ineffectual ; let thy Goodness be present in every Danger and Temptation, and thy Grace be always sufficient for me.

From the Snares of the World, the Corruption of my Nature, the Arts and Designs of the Destroyer, from the Mischief of evil Counsel, the Infection of bad Example, a great Danger and an invincible Temptation, Good Lord, deliver me.

From the Flatteries of the Great, and the Snares of Prosperity, from the Hardship and Temptations of Poverty, from the Luxury and Wantonness of Plenty, from Pride and Haughtiness in good Circumstances, and Dejection and Discontent in bad, Good Lord, deliver me.

From Peevishness and spiritual Pride, the Mischiefs of vain and fond Opinions,

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nions, an uneasy Temper and unruly Tongue, from rash Words and the Surprizes of Lust and Folly, and uncharitable Thoughts and Censures, Good Lord, deliver me.

From an hard Heart and an evil Conscience, from wilful Ignorance and Error, and Knowledge that puffs up; from resisting or discouraging Truth, and promoting Error for secular Ends; from appearing or doing good for bad purposes, promoting mischief under pretence of Religion, the Abuse of thy Grace, and the Dangers of a late Repentance, Good Lord, deliver me.

O Blessed Lord, from whom every good thing comes, to whom every thing is possible, and who out of Stones canst raise up Children unto *Abraham*, have mercy upon me, and make me such as thou wouldst have me to be, Good Lord, I beseech thee.

O Lord, in whose hand are the Hearts of Men, and who turnest them where thou wilt, create a clean Heart and a new

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new Spirit within me, and turn me, Good Lord, that I may be turned.

Thou knowest how imperfect my Sorrows are, how easy my Vows are broken, and my best Resolutions brought to nothing: O do thou that dwellest with the humble and contrite Heart, make mine truly such, make my Sorrows sincere and my Resolutions steddy, and let it be ever my Study and Delight to do thy Will, O God, my God.

Let thy Word be my Rule, thy Grace my Guide and Assistance, thy Goodness my Pattern and Example, thy Promises my Encouragement, and thy Joys my everlasting Recompence and Reward.

O let my Words be such as may minister Grace to the Hearers, my Demeanour innocent, inoffensive, humble and easy, my Affections governable, and my Life exemplary.

Let every Mercy have its due Effect upon me, every Opportunity of Repentance make me better, and if a Temptation prove too hard for me, let me not sleep with an unrepented Sin

in my Bosom ; but give me a penitent Heart, a watchful and upright Conscience.

Let thy Goodness and Beneficence be my Pattern : And make me useful in the station thou hast placed me in ; give me a Heart, and give me Wisdom and Ability to do good ; and let such a Temper and Disposition of Soul, as delights in the good of others, recommend me to that Charity that is pleased with the Sacrifices of well-doing.

O good God ! to whom every thing is possible, sanctify my corrupt Nature, and let thy gracious Aids supply all my Defects, and so help my Infirmities that I may live in thy Love and Fear, may die in thy Favour, and be prepared for the Account I am to give, and be received with thy faithful Servants to the Joy of thy Rest.

A concluding Prayer, recommending himself to God, imploring his Pardon, Favour, and Acceptance, and Grace to live in his Fear and Love.

O Blessed Father, by whose Grace and Goodness I have been brought to some Sense of my Sins, and some imperfect Endeavours to make my Peace with thee by Repentance: In Pity and Compassion look down upon a poor Sinner thy Grace has brought into thy presence; Prosper, O Lord, the work of thine own hand; Receive a Prodigal thy Mercy has brought back to thy Arms; Forgive all thou hast seen amiss in my Approaches to thee, and accept and perfect my Desires of being reconciled to thee, and living in thy Love and Favour, and give me such Assistances of thy Grace, that for the time to come I may live in thy Fear and Favour, and by Peace and Charity, by Temperance and Integrity, by Holiness and Righteousness, approve the Sincerity

and Truth of my Sorrow, and Repentance for my past Transgressions. O Lord, into thy hands I commend myself; To thy keeping, O my God, I commit my Soul and my Body; preserve me from every Sin and every Danger, keep me always mindful of my Promises and Resolutions of Obedience, of Death and Judgment, of thy presence, and the great Account I am to give; that so I may be always fitted and prepared to serve and glorify thee, by a right Use of those Blessings thou hast committed to my trust, fitted to be received amongst thy faithful Servants into the Joys of my Rest. O Lord, hear and answer, pity and forgive me, and be good to me beyond what I can ask or think: And all for his sake who died for Sinners; To whom with thee and thy holy Spirit be ascribed all Adoration and Honour, all Praise and Thanks, both now and for evermore.

Amen.

CH A P.

C H A P. V.

His Behaviour after his Retirement, or some short Rules by which he endeavours to manifest the Sincerity of his Repentance and Love of God.
1. *In his Diligence in his Calling, Justice in his Dealings, &c.* 2. *Good Offices to all Men.* 3. *Peaceableness, as a Subject.* 4. *Charity, as a Christian.* 5. *Watchfulness over all his Actions, and wise and sober Use of God's Blessings.*

THE devout Christian having thus enquired into the State and Condition of his own Soul, returns to his Station in the World, and chearfully sets himself to do his Duty, in which each Circumstance has a particular regard: He is industrious in his Calling, and his Justice in all his dealings consecrate his Cares and his Wealth to God. He knows that Godliness has the Promise of this, as well as the other World,

and assures himself of God's Blessing upon his Industry : But if God withhold his Hand, or keep back his Bounty, he believes the wise Disposer of all things sees it fittest for him, and quietly submits ; if God prosper his Cares, he is humble, and thankful, and charitable, and God has the Honour of his own Beneficence.

2. The Frailties of his own Nature, and that immense Goodness that with an universal Charity embraces Mankind, give him so lively a Sense of that regard he owes to Human Nature, that he loves and prays for all Mankind, that he studies to imitate the Divine Beneficence, in his endeavour to do good, and be useful in the World, and by all the good Offices of Humanity, Charity, and Friendship, transcribe the Beneficence, that is ever pleased with doing good.

3. That Tendency to Society which he finds rivetted into his Nature, is cultivated and improved by a just regard to that Power and Providence by which
the

the World is govern'd: He believes Government the Ordinance of God; and tho' it always carries some marks of the frailties of Men, yet this he looks upon as the Infelicity essential to the present state of things, and thinks it a very unreasonable Peevishness to disturb the publick Peace, because God thinks fit to govern us by Men that have failings. But since this is the common state of Mankind, and till all Power be swallowed up in the Kingdom of the Father, there can be neither Governour nor Government without a Fault, he believes he ought to contribute all he can to the publick Peace, and study to be quiet.

4. He blesses God for his unspeakable Mercy in admitting him into the Pale of his Church; as a Member whereof, he believes there is a new tie laid upon him to preserve the Peace and further the Welfare of all his Fellow-Christians, if they fall into Error, and violate either the Faith or the Unity of that Blessed Society; he believes Christ is the Head
and

and Judge too, and leaves the matter in his hand; and whilst he adores the Goodness that has kept him in the ways of Truth and Peace, he preserves a Charity for those who have departed from them: The holy ardour which inspired the Devotions of his Closet, returns with him to his Calling, where he feels the Rewards of it in a chearful access to, and holy warmth in the Publick Worship of God; and the Satisfaction he tastes in the Care of his own Soul, impresses a Value and Esteem on those that watch for it.

5. The Peace and Joys of a holy Conscience, and the Ease and Pleasure of being reconciled unto God, grow up into a Resolution to break through the Tyranny of evil Customs, to fly every Danger and Temptation that have betray'd him to Sin, to watch every Opportunity to serve God, or be useful to Men, especially not to bring a reproach on Religion, by being sour, or uneasy, or fright Men from a holy Austerity, and frequent Accounts with
God,

God, by denying himself the innocent Joys of Conversation; but on the contrary, his care is to do justice to the Honour of his Lord, by such useful Converse, and decent and chearful Use of God's Blessings as may convince his enemies, that the Christian may be temperate in Plenty, humble in Greatness, pious and devout in the highest Station or most publick Trust; and hope for an Inheritance in another World, without abandoning the innocent Pleasures and true Joys of this, or doing any thing unworthy the greatness of his Birth, his Quality, or his Trust, his Honour or Friendship, his good Breeding or good Temper.

Thus resolved, the Devout Christian carries his Repentance into the light, and his Sorrows and Vows become visible in Piety and Good Works: He lives over his Resolutions of a better Obedience, and his publick Actions bespeak his Soul consecrated to God, till some unhappy Temptation break in upon him, some new Blessings call him

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back again, or the Joys of Peace, and
 conversing with God, or his Care of
 a future Account, call him afresh to *his*
Father that sees in secret.



~~of God's Blessings, that may convince his
 enemies, that he is a true Christian, and
 prove in Publick, the highest Station
 of good publick Trust, and hope for an
 continuance in another World, with~~

out abandoning the innocent Pleasures
 and true Joys of this, or doing any
 thing unworthy the greatness of his
 birth, his Quality, or his Trust, his Ho-
 nour or Friendship, his good Breeding

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lieve his Soul, consecrated to God, till
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 on him, some new Blessings call him

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